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The Kashmirian Atharva Veda, Book Four.—Edited, with critical notes, by LEROY CARR BARRET, M. A., Ph. D., Trinity College, Hartford, Connecticut.

Prefatory.—This fourth book of the Kashmirian Atharva Veda is edited in the same manner as were the first three books (see this Journal vol. 26 p. 197, vol. 30 p. 187, and vol. 32 p. 343). The remarks prefaced to Book Three are applicable here without change; the added experience in handling this manuscript seems to be bringing only one gain, a somewhat surer realization of the limits of possible attainment in restoring the text, and yet evidence of this may not always be clear in the results presented. Book Five will follow this one as soon as possible; at my request Professor Edgerton of the University of Pennsylvania has edited Book Six.

The transliteration is given line for line with the ms. and in spite of the limitation of a narrow page there ought to be no confusion in finding a passage in the facsimile. The abbreviations are the usual ones; except that *Q.* is used to refer to the AV. of the *Qāunikiya* School, and *ms.* (*sic*) is used for manuscript. The signs of punctuation used in the ms. are fairly respresented by the vertical bar (= colon) and the “z” (= period); and the Roman period is used for a *virāma*: daggers indicate a corrupt reading.

Introduction.

Of the ms.—This fourth book in the Kashmir ms. begins f. 61a l. 4 and ends f. 74b l. 16,—13] folios, inasmuch as f. 62 is omitted in the numbering though the text is not interrupted. In f. 64b l. 5 three or four letters are marred by peeling of the bark: and there are not more than four unclear signs. The number of lines of script per page varies from 17 to 19.

Punctuation, numbers, glosses, &c.—There are no numbers at the ends of stanzas, and only irregular punctuation to mark the ends of hemistichs. In some places a short vertical bar just below the line of script indicates the position of a colon. No accents are marked.

The grouping of the hymns in anuvākas is maintained; there are 8 anuvākas with 5 hymns in each, and all are correctly numbered except that no number is written for anuvāka or hymn at the very end of the book. All the hymns are numbered save no. 14 and no. 40; the end of no. 14 is not indicated in any way.

In the left margin of f. 63b opposite l. 16 stands āçīrvācanām: its position at the end of no. 5 seems to indicate that it applies to that hymn. In the lower margin of f. 70a is written vr̥haspatasūktah (*sic*); it seems to refer particularly to st. 2 of no. 27. In the right margin of f. 71a stands şadṛtām sūktām, referring to no. 30: cf. Ppp. 2. 69 where the edited text probably should have been şadṛtusūktam. In the top margin of f. 71a stands indraīn mitraīn divīsū, probably abbreviated for devīsūktam and referring to no. 28 (= RV. 1. 106): in the same margin is also apannāṣṭakāmā referring to no. 29 (= C. 4. 33) where there is some anukramanī material prefixed to the hymn. Thrice (in hymns 9, 17, 19) only the pratika of the last stanza is given followed by ity ekā to indicate previous occurrence in this ms.; this ity ekā seems to be an abbreviation perhaps of something like ity ekarcam, meaning “and so forth to the extent of this one stanza”.

There are some corrections, both marginal and interlinear usually consisting of two or three letters.

Extent of the book.—This book has 40 hymns of which two are prose. The normal number of stanzas in a hymn is seven, as it is in C. 4: 31 hymns have 7 stanzas each, and not one has less. Assuming the correctness of the verse divisions as edited below (there are uncertainties in several places), we have the following table:

31 hymns have 7 stanzas each = 217 stanzas

4	“	”	8	“	”	=	32	”
2	“	”	9	“	”	=	18	”
2	“	”	10	“	”	=	20	”
1	hymn has	13				=	13	”
40	hymns have					=	300	stanzas

New and old material.—There are 15 hymns in this book which may fairly be called new, although material already familiar in other texts enters to some extent into the structure of some of them. The number of stanzas which are essentially new is 114: the number of pādas which do not appear in the *Concordance* is a little above 260.

Of the 40 hymns in C. 4 sixteen appear here in fairly close agreement: there are here also two hymns of C. 1 (combined into one here), two of C. 2, one each of C. 3, 7, and 19; and some few scattered stanzas or pādas. Three hymns of the RV. appear here, a group of verses of KS. appear here as a hymn, and three stanzas of ApMB. (1. 6. 5—7) appear as the core of a hymn here. Other correspondences are insignificant.

ATHARVA-VEDA PĀIPPALĀDA-ÇĀKHĀ
BOOK FOUR.

1. [f. 61a, l. 4.]
C. 4. 2.

oṁ namo nārāyaṇāya z z oṁ hiraṇya-
garbhas sam avartatāgre bhūtasya jātāś patir eka āśīt. sa
dādhāra pṛthivīm
dyām utemām kasmāi devāya haviṣā vidhema | ya ojodā
baladā ya-
sya viçva upāsate prasiçam yasya devāḥ yasya cchāyāmṛ-
tam yasya mr̥tyu-
ś kasmāi devāya haviṣā vidhema | yaś praṇato nimiṣato
vidharta patir viçvasya
jagato babhūva | içe yo asya dvipadaç catuṣpadaṣ kasmāi
devā z yana dyāur ugrā
pṛthivī ca dṛçā yena sva stabhitam yena nākam | yo anta-
rikṣam vimama varīya-
ś kasmāi de z ya ime dyāvāpṛthivī tastabhānādhāred avasā
rejamāne |
yasmīn adhi vitata eti sūraṣ kasmāi de z yasya viçvo
himavanto mahitvā
samudram yasya rasayā sahāhuḥ diço yasya pradiças pañca
devīṣ kasmāi de-

vāya haviṣā vidhema z āpo ha yasya viçvam āyur dadhānā
 garbham janaya-
 nta mātarā | tatra devānām adhi deva āsthā ekastūne vimate
 dṛḍha ugre ā-
 po garbham janayantī vatsam agre sam īrayan. tasyota
 jāyamānasyolvasid dhi-
 ranyayaḥ hiranya ulvāsīd yo gre vatso ajāyata | tvam yo
 tyor vṛbhravantyoṣ pa-

[f. 61b] ry apaçyad ruḍūr mahīḥ. z i z

Read: hiranyagarbhas samavartatāgre bhūtasya jātaś patir
 eka āśit | sa dādhāra pr̄thivīn dyām utemām kasmāi devāya
 haviṣā vidhema z 1 z ya ojodā baladā yasya viçva upāsate
 praciṣaiḥ yasya devāḥ | yasya chayāmṛtaṁ yasya mṛtyuṣ kasmāi ° °
 z 2 z yaś prāṇato nimiṣato vidhartā patir viçvasya
 jagato babhūva | īce yo asya dvipadaç catuspadaṣ kasmāi ° °
 z 3 z yena dyāur ugrā pr̄thivī ca dṛḍhā yena sva stabhitaṁ
 yena nākah | yo antarikṣam vimame variyaḥ kasmāi ° ° z 4 z
 ya ime dyāvāpr̄thivī tastabhāne adhārayad avasā rejamāne |
 yasminn adhi vitata eti sūraś kasmāi ° ° z 5 z yasya viçve
 himavanto mahitvā samudraṁ yasya rasayā sahāhuḥ | diço
 yasya pradiçaṣ pañca devīś kasmāi devāya haviṣā vidhema z 6 z
 āpo ha yasya viçvam āyur dadhānā garbham janayanti māta-
 rah | tatra devānām adhi deva āsta ekasthūne vimite dṛḍha
 ugre z 7 z āpo garbham janayantī vatsam agre sam īrayan |
 tasyota jāyamānasyolba āśid dhiranyayaḥ z 8 z hiranya ulba
 āśid yo 'gre vatso ajāyata | †tvam yotyor vṛbhravantyoṣ pary
 apaçyad uḍūr mahīḥ z 9 z 1 z

Our version of this hymn agrees closely with that of MS. and KS. St. 6 here is original but resembles somewhat st. 7 of MS., and for that reason it might be better to read in our a āyan. It may be that what is given here as st. 9 does not belong to the hymn. Perhaps the root bhram is in 9c.

2. [f. 61b, l. 1.]

C. 4. 8.

bhūto bhūteṣu paya ā daḍhāti sa bhūtā-
 nām adhipatiḥ rbabhūva | sa te mṛtyuṣ carate rājasūyam
 sa rājā rājyam a-

nyatām idam z abhi prehi vīdāyasvograç cettā sapatnahā | ā
 tiṣṭha
 mittravardhana tubhyam devā adhi vruhan. z ātiṣṭhantam
 pari viçve abhūṣam ḡchri-
 yo vasānaç carati svarocih mahat tad viṣṇor asurasya nāmā
 viçvarūpo amṛ-
 tāni tasthāu z yenā vyāghram pariṣasvajānā siñham hinvanti
 mahate sābha-
 gāyā | mahiṣam nas subhavas tasthivāñsaṁ parimṛjyante
 dvīpinam apsuntaḥ
 vyāghro adhi vāiyāgre vi kramasva diço mahiḥ diçās tvā
 sarvāyānty ā-
 po divyāś payasvatih ya āpo divyāś payasā sadanty ānta-
 rikṣa uta
 pārthivā yāḥ tāsām tvā sarvāsām apām abhi śiñcāmi var-
 casā |
 abhi tvā varcasāṣrjam divyena payasā saha | yathāso mittra-
 vardha-
 nas tathā tvā savibhā karat. z z z

Read: bhūto bhūteṣu paya ā dadhāti sa bhūtānām adhipatir
 babhūva | sa te mṛtyuç carate rājasūyam sa rājā rājyam anu
 manyatām idam z 1 z abhi prehi vīdāyasvograç cettā sapa-
 tnahā | ā tiṣṭha mittravardhana tubhyam devā adhi vruhan z 2 z
 ātiṣṭhantam pari viçve abhūṣan chriyo vasānaç carati svaro-
 cih | mahat tad viṣṇor asurasya nāmā viçvarūpo amṛtāni ta-
 sthāu z 3 z enā vyāghram pariṣasvajānāḥ siñham hinvanti
 mahate sāubhagāya | mahiṣam na subhuvas tasthivāñsaṁ pa-
 rimṛjyante dvīpinam apsv antaḥ z 4 z vyāghro adhi vāiyāghre
 vi kramasva diço mahiḥ | diçās tvā sarvā āyānty āpo divyāś
 payasvatih z 5 z yā āpo divyāś payasā sadanty antarikṣa uta
 pārthivā yāḥ | tāsām tvā sarvāsām apām abhi śiñcāmi varcasā
 z 6 z abhi tvā varcasāṣrjan divyena payasā saha | yathāso
 mittravardhanas tathā tvā savitā karat z 7 z 2 z

In 6a we might read madanty as in Q.; neither is very
 good. In 4c nas subhuvaṁ might be better: cf. MS. 2. 1. 9.

3. [f. 61b, l. 12.]

KS. 37. 9.

yat te candram կայapo roca-
 nāvad dit saṁhitam puṣkalam cittrabhānuḥ asmin sūryār-
 pitas sapta sākam
 tasmin rājānam adhiviçrayemam. | yebhiç çilpāiṣ paprayā-
 nām adrñ-
 had yebhir dyām abhyapiñčaṣ pravidvān. | yabhir vācaṁ
 puṣkalebhir avyayañ-
 s tena māgre varcasā saṁsřjeha yebhis sūryas tapati pra-
 ketubhir ye-
 bhir agnir dadṛce cittrabhānuḥ yebhir āpaç candravarṇā
 ajinvan te-
 [f. 63a] na māgre varcasā saṁsřjeha | ayam bhātu pradiçaṣ
 pañca devī indra iva
 jyeṣṭho bhavatu prajānām. | asmin dhehi puṣkalam cittra-
 bhānv ayam prñātu raja-
 sor upastham | anu tvendro vatv anu vṛhaspatir anu tvā
 somo nv agnir āvīt. |
 anu tvā viçve avantu devās sapta rājāno ya udābhiṣiktāḥ
 anu tvā
 mittrāvaraṇehāvatām anu dyāvāpṛthivī moṣadhībhiḥ [sūryo
 hobhir anu
 tvāvatu candramā nakṣatrāir anu tvedam āvi dyāuç ca tvā
 pṛthivī ca pracetasā
 çukro vṛhad dakṣiṇā tvā pipantu | anu svadhā siktā somo
 gniṣ pūṣā tvā-
 vatu savitā savena z z z

Read: yat te candram կայapa rocanāvad yat saṁhitam
 puṣkalam cittrabhānu | yasmin sūryā ārpitās sapta sākam tasmin
 rājānam abhi viçrayemam z 1 z yebhiç çilpāiṣ paprathānām
 adrñhad yebhir dyām abhyapiñčat pravidvān | yebhir vācaṁ
 puṣkalebhir avyayañs tena māgre varcasā saṁsřjeha z 2 z
 yebhis sūryas tapati pra ketubhir yebhir agnir dadṛce citra-
 bhānuḥ | yebhir āpaç candravarṇā ajinvan tena māgre varcasā
 saṁsřjeha z 3 z āyam bhātu pradiçaṣ pañca devī indra iva
 jyeṣṭho bhavatu prajānām | asmin dhehi puṣkalam cittrabhānv
 āyam prñātu rajasor upastham z 4 z anu tvendro ‘vatv anu

vrhaspatir anu tvā somo 'nv agnir āvīt | anu tvā viçve avantu devās. sapta rājāno ya udābhiṣiktāḥ z 5 z anu tvā mitrāva-ruṇā ihāvatām anu dyāvāpṛthivī sahāuṣadhibhīḥ | sūryo 'ho-
bhir anu tvāvatu candraṁ nakṣatrāir anu tvedam āvīt
z 6 z dyāuṣ ca tvā pṛthivī ca pracetasā cūkro vṛhad dakṣinā
pipartu | anu svadhā cikitām somo 'gnīś pūṣā tvāvatu savitā
savena z 7 z 3 z

The ms. corrects ttr to tr in f. 63a l. 2. Note that f. 62 is omitted in the numbering of folios. For st. 1 see also Q. 13. 3. 10, and for st. 7 see Q. 6. 58. 1.

4. [f. 63a, l. 8.]

Q. 1. 7 and 1. 8. 1-3.

stuvānam aṣṭhā naya yātudhānam kimī-
dinām tvām hi 'devām stuto hāntā tasyota babbūvyathā |

In pāda a the sign ṣṭh is not perfectly formed, and it seems that we must read agna ā naya, with kimīdinam at the end of b. In c I think deva saṁstuto is the most probable correction; in d babbūvitha ought to be read and dasyor as in Q. seems better although tasyota might possibly stand; read also hantā.

ājyasya parameṣṭhiṇi jātave-
das tanūvaçim. | agne tūlasya prācānam yātudhānād vi lā-
payah

Read in ab parameṣṭhin and tanūvaçin. In c it would seem that we ought to read tāulasya which is reported for all mss. of Q.; read also prācāna yātudhānān.

vi la-
paṇtu yātudhānātriṇo ye kimīdinaḥ yathedam agne no
havir indraç ca
prati haryatām. |

In ab read vi lapantu yātudhānā atriṇo; in c athedam; haryatam as in Q. does not seem necessary.

agniṣ purasthād ā yaçchatu pratha indro
nudadaçvāhumā |
vravītu sarvo yarmān ayam asmāitedya |

In the first hemistich we must surely read purastād ā yacchatu and nudad bāhumān; then if prāthendro may be read the two pādas are brought to a fair state; but ā yacchat protendro would seem rather better. In c read yātumān, and for d ayam asmīty etya.

paçyāmi te vīryā jātaveda pra ḡo vrū-
hi yātudhānā nṛcakṣā | tvayā sarve paritaptāś parasthād ā
yāntu pra-
vruvāṇā upedam. z

In a read jātavedaś, in b yātudhānān nṛcakṣah, in c purastād. In a Ç. has paçyāma which might stand here.

ā rambhasva vrāhmaṇā jātavedo hṛdi kāmā-
ya rañdhaya | dūto nu agnir ut tiṣṭha yātudhānān ihā naya |

The ms. corrects to rabhasva; read thus: vrāhmaṇā should probably be read also in a. With randhaya pāda b seems possible, though it is somewhat suspicious. In c read no agna.

tvam agne yātu-
dhānān upababaddhān ihā naya | athāiṣām indro vajreṇā
apa čīrṣā vr-
çcatu

In b read upabaddhān, or upa baddhān as Whitney suggests. In c d read vajreṇāpa čīrṣāni; or perhaps vajreṇāpi with Ç.

idam havir yātudhānān nadī henam ivā vahān nīdām
strī pumān karya
[f. 63b] çambhuvatām janaḥ

Read: idam havir yātudhānān nadī phenam ivā vahat | ya
idam strī pumān akar iha sa stuvatām janaḥ z 8 z This is
4 JAOS 35.

the version of Q.; I do not believe that our ms. indicates any variant.

yātudhānasya somapa jahi pra-
jām nayasya ca | nya stuvā-
nasya pātaya padam akṣatāvaraṁ |

In b read nayasva, in c ni, in d param akṣy utāvaram.

ayam stuvānāgamatvam smota prati
haryata vṛhaspate vače kṛtāgnīṣomā viddhatam. z 4 z

Read: ayam stuvāna āgamat tam smota prati haryata | vṛhaspate vače kṛtvāgnīṣomā vi vidhyatam z 10 z 4 z

Several of the vertical bars (i. e. punctuation marks) are below not in the line.

5. [f. 63 b, l. 3.]

Q. 4. 4.

yām tvā gandha-
rvo ṣanad varuṇāya vratabhaje tām tvā vayam khanāmasy
oṣadhiyam čevaha-
ṛṣanī z vṛṇas te khanatāro vṛṣā tvāpaçy oṣadhe | vṛṣāsi
vṛṣṇyā-
vatī vṛṣanē tvā khanāmāsi | ud uṣā ud a sūrya uç chuṣmā
oṣadhi-
nām. ud ejitu prajāpatir vṛṣā čuṣmena vajinām. z ūr-
dhvāsrā-
ṇim idam kṛdhi yathā smi te virohato abhitaptam ivānatī
tatas te čuṣma-
vattaram iyam kṛṇotv aṣadhiḥ apām rasāuṣadhiṇām atho
vanaspatinām
avo somasya trātāmy āriṣyam asi vṛṣṇehām | açvasya ṣva-
sasya bhastasya puru-
ṣasya ca | ye ṣabhasya vājas tam asmāi dehy oṣadhe | sam
vājā ṣabhaṇām

sam̄ çuṣmā oṣadhiṇām sam̄ pūṣām indra vr̄ṣṇiham asyāi
 dehi tanūbalaṁ | a-
 dyāgne abhya savitur adya devi vr̄haspatiḥ adya me vra-
 hmanate dhanur ivā tā-
 nayā pasah ūrdhvās tiṣṭhanti giraya ūrdhvā vātā ud īrate
 ūrdhvo yām mā-
 sako mayūṣīvāhād a bhūmyām ut tiṣṭho agra vidhonusva
 vīteṣv āyāntu nā-
 nyādyāḥ ato droṣva pāyava nāvaglāyo dhi muṣka-
 yoh. z 5 z anu i z

In the left margin opposite the last line is ācīrvacanām; also a stanza end after tiṣṭho seems to be indicated by two slight oblique strokes above the line, in the next to the last line.

Read: yām tvā gandharvo 'khanad varuṇāya vratabhāje | tām tvā vayam khanāmasy oṣadhiṇ ķepaharṣaṇām z 1 z vr̄ṣa-
 nās te khanitārō vr̄ṣā tvam asy oṣadhe | vr̄ṣāsi vr̄ṣṇyāvati
 vr̄ṣaṇe tvā khanāmāsi z 2 z ud uṣā ud u sūrya uc chuṣmā
 oṣadhiṇām | ud ejatu prajāpatir vr̄ṣā çuṣmeṇa vājinām z 3 z
 ūrdhvāsraṇām idam kṛdhi yathā sma te virohato abhitaptam
 ivānati | tatas te çuṣmavattaram iyaṁ kṛṇotv oṣadhiḥ z 4 z
 apām rasa oṣadhiṇām atho vanaspatinām | atho somasya bhrā-
 tāsya ārṣyam asi vr̄ṣṇyam z 5 z aṣvasya r̄casya bastasya pu-
 ruṣasya ca | ya r̄ṣabhasya vājās tān asmāi dehy oṣadhē z 6 z
 sam̄ vājā r̄ṣabhaṇām sam̄ çuṣmā oṣadhiṇām | sam̄ puṇsām indra
 vr̄ṣṇyam asmāi dehi tanūbalam z 7 z adyāgne adya savitar
 adya deva vr̄haspate | adya me vrahmanas pate dhanur ivā
 tānayā pasah z 8 z ūrdhvās tiṣṭhanti giraya ūrdhvā vātā ud
 īrate | ūrdhvo 'yām māmako māyuh ūṣīvāhād ā bhūmyām z 9 z
 ut tiṣṭho agre vidhūnuṣva ūvīteṣv āyāntu nānyādyāḥ ato
 droṣva pāyava† nāvaglāyo 'dhi muṣkayoh z 10 z 5 z anu 1 z

For st. 1a cf. Ppp. 3. 15. 2a where the ms. has varāho
 ḫanad: in 1b vratabhāje seems good though vratabhāje might
 stand, or the Q. mṛtabhāje. Our st. 2 appears only in Kāuç.
 40. 14. In 4a the general significance of ūrdhvāsraṇām is
 clear, but the exact meaning I cannot see; if it is to be
 emended ūrdhvāsraṇām or ūrdhvāsānum might be acceptable.
 In 8c mayūkhī ought to be considered. The suggestion for
 10a seems possible; in 10c perhaps atho dravasva might stand;
 but I get nothing satisfactory out of the stanza.

6. [f. 63b, l. 17.]

C. 4. 5.

Read: hiraṇyaçṭīgo vṛṣabho yas samudrād udācarat | tenā
 sahasyenā vayaṁ ni janāñt svāpayāmasi z 1 z na bbūmiñ
 vāta ud vāti nāti paçyati sūryah | janāñç ca sarvān svāpaya
 çunaç cendrasakhā caran z 2 z vahyeçayāś proṣṭheçayā nārī
 yāś talpaçīvariḥ | striyo yāś punyagandhās tās sarvās svāpa-
 yāmasi z 3 z ejad-ejad ajagrabham cakṣuṣ prāñam ajagra-
 bham | aṅgāny agrabham sarvā rātrīñām uta çarvare z 4 z ya-
 āste yaç ca carati yaç ca tiṣṭhan vipaçyati | teṣām saṁ dadhmo
 'kṣāpi yathedam harmyaṁ tathā z 5 z svaptu mātā svaptu pitā
 svaptu çvā svaptu viçpatiḥ | svapantu sarve jñātayas sarvām
 ni svajanaṁ çāyayah z 6 z svapna svapnādhikaraṇena sarvām
 ni svāpayā janam | otsūryam anyān svāpaya dvyuṣām caratād
 aham indra ivāristo aksatah z 7 z 1 z

In the top margin of f. 64a the ms. has *ssvā* correcting *sarvāt svācā*.

The corrections follow pretty closely the version of C.: in 5 a. I have inserted ca. in accord with RV. 7. 55. 6 a. The

reading of 6d offered is a conjecture, attempting to keep close to the ms., where however a confusion may have arisen by anticipation of 7b; for 6d Ç. has svapty ayam abhito janaḥ.

7. [f. 64a, l. 7.]

Ç. 2. 33.

akṣībhyāṁ

s te nāsikābhyāṁ karṇābhyāmn āsyād uta | yakṣmaṁ cīrsa-
ṇyāṁ mastiṣkāl la-
lātād vi vayemasi | grīvābhyas ta uṣṇihābhyas kīkasābhyo
anūkyāḥ ya-
kṣmaṁ dorṣanyām āñsābhyāṁ purasto vi vahāmasi |
klomnas te hṛdayābhyo halī-
kṣmāt pārçvābhyāṁ yakṣma satastābhyāṁ klihārṇyo yatanas
te vi varhāmasi | āttra-
bhyas te gudābhyo vanugdhyād utarād uta | yakṣmaṁ pā-
nyor aṅgulibhyo nakhebhyo vi
vṛhāmasi | hastebhyas te māñsebhyas srāvabhyo dhamā-
ni*ah yakṣmaṁ prṣṭibhyo ma
majjabhyo nābhyāṁ vir vahāmasi | ūrūbhyāṁ dveṣṭīvad-
bhyāṁ pārṣṇibhyāṁ pupadā-
bhyāṁ yakṣmaṁ bhajaddhyāṁ ḡronibhyāṁ bhañsaso vīr
vahāmasi | aṅgād-aṅgāl lo-
mno-lomno baddham parvaṇi-parvaṇi | yakṣman tatasyāṁ
te vayāṁ viṣkañcaṁ vi va-
rīhāmasi | aṅgād-aṅgād ahaṁ tava puruṣaḥ. z z z

Read: akṣībhyāṁ te nāsikābhyāṁ karṇābhyāṁ āsyād uta |
yakṣmaṁ cīrsaṇyām mastiṣkāl lalātād vi vṛhāmasi z 1 z grīvā-
bhyas ta uṣṇihābhyas kīkasābhyo anūkyāḥ | yakṣmaṁ doṣanyām
āñsābhyāṁ urasto vi vṛhāmasi z 2 z klomnas te hṛdayābhyo
halikṣmāt pārçvābhyāṁ | yakṣmaṁ matasnābhyāṁ plīhno ya-
knas te vi vṛhāmasi z 3 z āntrebhyas te gudābhyo ḡvanugdhyād
udarād uta | yakṣmaṁ pānyor aṅgulibhyo nakhebhyo vi vṛhā-
masi z 4 z hastebhyas te māñsebhyas srāvabhyo dhamani-
bhyāḥ | yakṣmaṁ prṣṭibhyo majjabhyo nābhyā vi vṛhāmasi
z 5 z ūrūbhyāṁ te aṣṭīvadbhyāṁ pārṣṇibhyāṁ prapadā-

bhyām | yaksmaṁ bhasadyām cronibhyām bhaṁsaso vi vrhā-
masi z 6 z aṅgād-aṅgāl lomno-lomno baddham parvaṇi-par-
vaṇi | yaksmaṁ tvacasyām te vayaṁ viṣvañcam vi vrhāmasi
z 7 z 2 z

At the beginning of 2d the ms. corrects pu to mu.

In 4b the vanugdhyād of the ms. may be a corruption of vaniṣṭhor in Q.; gdhy and ṣṭh are somewhat similar. In 5a the asthibhyas of Q. seems better than our hastebhyas, which latter might easily be a misreading for the former.

8. [f. 64a, l. 17.]

agne rakṣohā

tigmas tigmaçrīngā ḫśirā ḫṣayaś kaviṣ kavitaṁā apāgha-
cañ-
sam duritām sahatām arātīm pratyāñ pratiharaṇenā aghā-
yate
[f. 64b] agham̄ prati harāma | indro rakṣohā z somo ra-
kṣauhā z varuṇo rakṣohā z
vāyu rakṣohā | tvāṣṭā rakṣohā | dhātā rakṣohā z savitā ra-
kṣohā z
sūryo rakṣohā z candramā rakṣohā | vrhaspatī rakṣohā z
prajāpatī rakṣo-
hā | parameṣṭhī rakṣohā z tigmas tigmaçrīngā ḫśirā ḫṣayaś
kaviṣ ka-
vitāmā | apāghaçañsam duritām sahatām arā*im *****n pra-
tihaṇenā
aghāyate agham̄ prati nurāma. z 3 z

Read: agnī rakṣohā tigmas tigmaçrīngā iśirā ḫṣayaś kaviṣ
kavitaṁah | apāghaçañsam duritām sahatām arātīm pratyāñ
pratihaṇenā | aghāyate agham̄ prati harāma z 1 z indro
rakṣohā . . . z 2 z somo rakṣohā . . . z 3 z varuṇo rakṣohā
. . . z 4 z vāyu rakṣohā . . . z 5 z tvāṣṭā rakṣohā . . . z 6 z
dhātā rakṣohā . . . z 7 z savitā rakṣohā . . . z 8 z sūryo
rakṣohā . . . z 9 z candramā rakṣohā . . . z 10 z vrhaspatī
rakṣohā . . . z 11 z prajāpatī rakṣohā . . . z 12 z parameṣṭhī
rakṣohā tigmas tigmaçrīngā iśirā ḫṣayaś kaviṣ kavitaṁah | apā-

ghaçaṇsam̄ duritam̄ sahatām̄ arātim̄ pratyāñ pratiharaṇenā |
aghāyate agham̄ prati harāma z 13 z 3 z

Cf. MS. 1. 5. 1: 67. 5 and TB. 3. 1. 1. 4; 2. 8. In TB. we find apāghaçaṇsam̄ nudatām̄ arātim̄, which suggests the possibility of prati nudāma here; but harāma is clear in the first writing of the formula and nurāma at the end may well be only the result of confusion of signs.

9. [f. 64b, l. 6.]

Q. 7. 109.

saṁvasava iti to nāmadhe-
yam ugrampaçyā rāṣṭrabhṛto hy akṣā | tasmāi ta indo ha-
viṣā vidhema |
vayaṁ syāma patayo rayīṇām̄ z yadam ugrāya babhrava-
yo kṣeṣu tanuva-
çī | ghṛtena kalpaṇi cikṣāma | sa no mr̄dāta īdr̄ce | ghṛtam
agne a-
psarābhyo vaha tvam̄ pāṇsurin nakhebhyas siktāpaç ca |
yathābhāgo havyadātim̄
juṣaṇo madantu devā ubhayāni havyā yo no devo dhanam̄
idam̄ ti-
deça yo kṣāṇām̄ grahaṇām̄ çāṣāṇām̄ ca | sa no vatu havir
idam̄ juṣā-
no gandharvāis sadamādām̄ madema | yāpsarasas sadamā-
dām̄ pādaṇty anta-
rā havirdhānam̄ sūryam̄ ca | tā no hastām̄ kṛtena sam̄
srjantu sapatnām̄ naṣ ki-
tavam̄ rañdhayantu | yad devāni tātito huve vrahmacaryam̄
yad ūvima | akṣā-
ṇ yad babhrūṇālabhe tā te no mr̄dānta īdr̄ce ādinavam̄
ity ekā z
z 4 z

Read: saṁvasava iti vo nāmadheyam ugrampaçyā rāṣṭrabhṛto
hy akṣāḥ | tasmāi ta indo haviṣā vidhema vayaṁ syāma patayo
rayīṇām̄ z 1 z idam ugrāya babhrave yo 'kṣeṣu tanūvaçī |
ghṛtena kalpaṇi cikṣāma sa no mr̄dātīdr̄ce z 2 z ghṛtam agne

apsarābhyo vaha tvām pānsūn akṣebhyas sikatā apaç ca | ya-thābhāgo havyadātim juṣāṇo madantu devā ubhayāni havyā z 3 z yo no devo dhanam idam dideça yo 'kṣāṇām grahaṇām ṣeṣāṇām ca | sa no 'vatu havir idam juṣāṇo gandharvāis sadhamādām madema z 4 z yā apsarāsas sadhamādām madanty antarā havirdhānam sūryām ca | tā no hastāṇi kṛtena saṁṣjantu sapatnān naṣ kitavām randhayantu z 5 z yad devān nāthito huve vrahmacaryām yad ūṣima | akṣāṇ yad babhrūn ālebhe te no mṛḍantv idṛce z 6 z ādinavam ity ekā z 7 z 9 z

In 2c kalpam seems possible, but it might be only a corruption from kalim (so Q.) through kalyam; Whitney reports kalyam as the Ppp. reading. In 6b the ms. clearly has ūvima but it does not seem at all acceptable, so I have read with Q., and in 6c I have taken the suggestion of Bloomfield and Whitney ālebhe. The previous occurrence of st. 7 in this ms., as indicated, must have been in some of the lost portions. The stanza in Q. reads ādinavām pratidivne ghṛtenāsmāṇ abhi kṣara | vrkṣam ivāçanyā jahi yo asmān pratidivyati.

10. [f. 64b, l. 17.]

bhagas tveto nayatu hastagṛhya vṛhaspatiḥ raetā te astu | devas tvā savitā satyadharopasatyām namasyā kṛṇotu

In pāda b read puraetā; in cd read satyadhara upasadyām namasyām. Pāda a = Q. 14. 1. 20; pāda b = Q. 7. 8. 1b.

yām a-
çvinā madhukaçām devāgre ajanayām tayā tvā patyām
avatām kṛṇovo
[f. 65a] madhumatī vayam. z

For b read devā agre ajanayan; if the words are rightly divided in c patyām (occurring also in 3c and 6c) escapes me unless it means "dominion". For d read kṛṇmo madhumatīm vayam.

uttārā svaçruvā bhava nā-
nāñdud apaçikṣā | viça tvā
patyām kṛṇva bhavā devṛṣu priyah

In a read çvaçruvām, and for b nanāndur upaçikṣāh. For c a possible reading is viças tvā patyām kṛṇvantu (understanding ā + kṛ): for d read bhavāsi devṛṣu priyā. Cf. Q. 14. 1. 44; ApMB. 1. 6. 6; SMB. 1. 2. 20.

In the top margin over nāñdud apa° the ms. gives ru na.

adbhir āttamānam ta-
nvarāñ cūmbhamāñ gṛhā-
n prehi mahiśī bhavāmi | tatra tvāhur gṛhapatyāya devāh
prajāpatir ja-
radāṣṭir yathāsat.

In a read ātmānam, in b bhavāsi: in c garhapatyāya. For pāda a cf. Q. 12. 3. 30b, and for c Q. 14. 1. 20c.

yad uttaram ārohantī vyasyāntī pṛda-
nyataḥ | adbhi-
ṣ tvā çattror mūrdhvānam sahapatrā virād bhavaḥ

Read: ud uttaram ārohantī vyasyāntī pṛtanyataḥ | udbhīntsва çattror mūrdhānam sahapatrā virād bhava. z 5 z

This is a variant of ApMB. 1. 6. 5, where pāda c is mūrdhānam patyur ā roha; our suggestion is only a makeshift.

çvaçrūṇām çvaçurāṇām gṛṇām
ca dhanasya ca | vi rāja patyām deveṣu sajātānām virād
bhava |

In b read grhāṇām, in c devṛṣu, and in d virād. Cf. ApMB. 1. 6. 7.

yad gi-
rīṣu parvateṣu goṣv aṣveṣu yar madhu | yenākhyābhyaśi-
cyanta tenā-
ham asyā mūrdhāna abhiṣiñcāmi nāryaḥ |

In a read giriṣu, in b yan; in c yenākṣā abhya^o, in d probably mūrdhānam, and in e nāryāḥ. Pādas ab = Q. 9. 1. 18ab; c = Q. 14. 1. 36c; for the rest cf. SMB. 1. 7. 5.

yad varco gavi kalyāṇe
yad vā sūrya vase tṛṇe | abhyañjanasya yad varcas tena
mānājmi varcasā
z 5 z anu 2 z

Read: yad varco gavi kalyāṇe yad vā sūrye vase tṛṇe | abhyañjanasya yad varcas tena mānājmi varcasā z 8 z 5 z anu 2 z

11. [f. 65a, l. 10.]

yenācarad učanā kāvyo gre vidvān kratū-
nām uta devatānām. | sahahṛdayena haviṣā juhomi sa-
dhṛīcī-
nam vo mano stūgram | mahat satyām mahad dhavir uča-
nāś kāvyo mahān. | devā-
nām ugrānām çatam hṛdayāni sahācara | aham satyena sa-
yuj ā-
carāmy aham devīm anumati* pra veda | indredarīvānām
hṛdayam vo stu
sadhrīcīnam vo mano stūgram | tvaṣṭā vāyuṣ kaçyapa indram
agnir manasā
tvāyām haviṣas padena | avindām çaktro rajasi praviṣṭam
sadhrīcī-
nam vo mano stūgram | yename dyāvāpṛthivy ataşkartur
yenābhavantarikṣam
[f. 65b] svar yat. | manasā vidvān haviṣā juhomi sadhrīcī-
nam vo mano stūgram dyāvā-
pṛthivī hṛdayam sasūvadhrī yenedam tvaṣṭā vy akṛṇotu
dhīraḥ tasyā uča-
naś kratubhis samvidānaç cittam viveda manasi praviṣṭam |
cityam cāitad ākūti-
tiç ca yena devā viṣehire | etat satyasya çraddhaya ṣsayas
sapta juhvati
z i z

Read: yenācarad uçanā kāvyo 'gre vidvān kratūnām uta devatānām | sahṛdayena haviṣā juhomi sadhrīcīnam vo mano 'stūgram z 1 z mahat satyām mahad dhavir uçanā kāvyo mahān | devānām ugrāṇām çatām hrdayāni sahācarā z 2 z aham satyena sayuj ā carāmy aham devim anumatim pra veda | indro devānām hrdayām vo 'stu sadhrīcīnam vo mano 'stūgram z 3 z tvaṣṭā vāyuṣ kaçyapa indro agnir manasā tvāyan haviṣas padena | avindan ṭçaktro rajasi praviṣṭam sadhrīcīnam vo mano 'stūgram z 4 z yeneme dyāvāprthivī caskambhur yenābhavad antarikṣam svar yat | manasā vidvān haviṣā juhomi sadhrīcīnam vo mano 'stūgram z 5 z dyāvāprthivī hrdayām sasūvāte yenedam tvaṣṭā vy ākṛṇotu dhiraḥ | tasyoçanā kratubhis samvidānaç cittām viveda manasi praviṣṭam z 6 z cittām cāitad ākūtiç ca yena devā viṣehire | etat satyasya çraddhayā rsayas sapta juhvati z 7 z 1 z

In the right margin of f. 65a opposite l. 11 is dhṛīci; and in the top margin of f. 65b is çrī perhaps intended to correct sasūvādhṛī.

In 2b and 6a it might be well to write uçanāś. In 4c I incline to think cittām a probable reading. In 5a the reading of the ms. may be ataśkantur; it seems probable that a form of skambh is intended.

12. [f. 65b, l. 5.]

Q. 4. 31.

tvayā manyo saratham ārujanta ṣamāṇāśo ṣadā
marutvam
tīkṣṇa iṣava āyudhā samiçīçānopra yanti naro agnirūpāḥ
agnir i-
va manyo ttvāra sāsahasvas senānīn nas sahure huta edhi
jītvāya çattrū-
nvi bhajāsu veda | ojo mimāno vi mṛdho nudamba sahasva
manyo abhimā-
tim ammahe rujan mṛṇan prehi çatīn. | ugram te çraddho
nanv ā rurugle va-

cī vaçam̄ nayāsaha ekaja dhvam̄ eko bahūnām asi manyam
 īdatās pa-
 çūn-paçūn yuddhāya saṁciçādhi | akṛdyaduda kayā ajā
 vayam̄
 dyumantam̄ ghoṣam̄ vijayāya kṛṇmahe | vijeṣakṛd indra
 ivānava-
 vravo smākam̄ manyom̄ adhipā bhaveha | viyam̄ te nāma
 sahure gr-
 nāmasi vidmā tam̄ utsam̄ yava ābabhūtha | ābhūtyā sahasā
 vajra
 sāyakas saho bibharṣy abhibhūta uttaram̄ | kratvā no manyo
 saha ma-
 dy edhi mahādhanasya puruhūta saṁ sṛji z saṁsṛṣṭan
 dhanam ubhayam̄
 samākṛtam̄ asmabhyam̄ dattam̄ varuṇaç ca manyo | bhiyo
 dadhānā hṛdayeṣu
 çattravaḥ parājītā yantu paramām̄ parāvatam̄ z z z

Read: tvayā manyo saratham̄ ārujanta ṛṣamāṇāso dhṛṣatā
 marutvan̄ | tikṣṇeṣava āyudhā saṁciçānā upa pra yanti naro
 agnirūpāḥ z 1 z agnir iva manyo tvara sāsahasva senānīr nas
 sahure hūta edhi | jitvāya çatrūn vi bhajasva veda ojo mimāno
 vi mr̄dho nudasva z 2 z sahasva manyo abhimātim asme rujan
 mr̄ṇan̄ pramr̄ṇan̄ prehi çatrūn | ugraṁ te çardho nanv ā ru-
 rujre vaçī vaçam̄ nayāsā ekaja tvam̄ z 3 z eko bahūnām asi
 manyav īditaṣ paçūn-paçūn yuddhāya saṁ ciçādhi | akṛttaruk
 tvayā yujā vayam̄ dyumantam̄ ghoṣam̄ vijayāya kṛṇmahe z 4 z
 vijeṣakṛd indra ivānavavravo smākam̄ manyo adhipā bhaveha |
 priyam̄ te nāma sahure gr̄īmasi vidmā tam̄ utsam̄ yata āba-
 bhūtha z 5 z ābhūtyā sahasā vajra sāyaka saho bibharṣy abhi-
 bhūta uttaram̄ | kratvā no manyo saho medy edhi mahādha-
 nasya puruhūta saṁsṛji z 6 z saṁsṛṣṭam̄ dhanam ubhayam̄ sa-
 mākṛtam̄ asmabhyam̄ dattam̄ varuṇa ca manyo | bhiyo da-
 dhānā hṛdayeṣu çattravaḥ parājītā yantu paramām̄ parāvatam̄
 z 7 z 2 z

In the TB. version of st. 1b (TB. 2. 4. 1. 10) harṣamāṇāso stands, and it might well be read here. The reading of our ms. in 4a does not seem to offer any help; I have adopted the RV. reading. For 7d Q. and RV. have parājītāso apa ni layantām.

In 2 d the ms. corrects to nudasva.

13. [f. 65b, l. 18.]

Q. 2. 25 (in part).

çam no de-
 vī prṣṇyaparṇy acam nirṛtaye karat. | ugrā hi kaṇvajambha-
 nī tām
 [f. 66a] tvāhārṣam sahasvatī |

In pāda a read pr̄ṣṇiparṇy, in b 'karat; in d sahasvatīm.

sadānvāghnī prathamā prṣṇyaparṇy ajāyata | tayā
 kaṇvasyām čiraç chinadmi çakunīr iva z

Below the line after prathamā a colon is indicated. Read pr̄ṣṇiparṇy in b, kaṇvasya in c, and çakunīr in d.

ūrjabhṛtam prāṇabhṛtam pra-
 jānām upatarpaṇīm | sarvās tvā prṣṇyaparṇī yataş kāṇvā
 anī-
 çat. |

In b read upatarpaṇīm; probably ūrjabhṛtam can stand in this form. There seems to be reference here to female kaṇvās, so for the second hemistich we may read sarvās tvām pr̄ṣṇiparṇy ataş kaṇvā anīnaçah.

samākṛtīn āniradāta stīrṇaçr̄ngeva ṣabhaḥ rāyam ka
 kaṇvām pāpmānām prṣṇyaparṇī mahambatī |

I have not been able to get a satisfactory form for pāda a; sam ākṛtīr anīnaçah may be something like what was intended. In b read stīrṇaçr̄ngeva iva: in c arāyam kaṇvām, and for d pr̄ṣṇiparṇī sahasvati.

tvam agre pr̄ṣṇiparṇy agnir i-
 va p̄ṇvahi kaṇvā jīvitayopanī | grāmeñā veçaya tamāñ-
 si yatra vā çchās tat pāpīr apa pātayah

It seems best to put these six pādas into one stanza; they are parallel to parts of stt. 4 and 5 in C. With some bold emendations we may read: tvam agre pr̄çniparṇy agnir iva pranudann ihi | kaṇvā jīvitayopanī girim enā ā veçaya | ta-mānsi yatra vā chāyās tat pāpir apa pātayaḥ z 5 z

rāyam as̄kpāvānam yaç ca sphā-tim jahiruṣati | garbhādām kaṇvām nāçayam pr̄ṣṇyaparṇi sahasvatī |

Read arāyam in a, jihīrṣati in b; probably nāçaya in c; for d pr̄çniparṇi sahasvati.

ā no gāyāno gr̄hān yā ca sphātīm upāharān | ugre pr̄ṣṇyaparṇi-
s tām kaṇ kaṇvām ānaçāitah z 3 z

Read: ya no gayān yā no gr̄hān yā ca sphātīm upāharan |
ugre pr̄çniparṇi tvām tām kaṇvām ānaçayetah z 7 z 3 z

14. [f. 66a, l. 10.]

yasminn āśīstihita i-
d amtaç chalyo veñur veṣṭanam tejanam ca | māu nirjanitri
janayehi
çr̄nvam ayam tātum ayata hitu prahita |

In pāda a a possible reading might be āśit sthita id antaç; the regular sandhi would then call for çalyo in b. For c perhaps so nirjanitri janayeha s̄ṇyam is possible, and for d perhaps iyam tātum etu hetih prahitā. These are merely suggestions, and to call them possible may be too bold.

asti bhittvā yada majja-
ṣ pāpātha yadi vā saritaṣ puruṣam nikāme | urvīm gavyū-
tis aty ehy a-
rvān. paçcād aćmīn uddhatas sūryasya |

In a read asthi and yadi majjñas papātha, in b srtas and nikṣāse. In c read gavyūtim, in d raçmīn.

mātariçvān pavamānāstvā-
yam sūryābhrājan tanvādṛçekāḥ | asno gandhāt pūmsah
praty avasva vi-
mucyasya yo nyayāste tra |

For a b we may probably read mātariçvan pavamānāstvāyam sūryabhrājan tanvām dṛçikāḥ; in d yo 'nya āste 'tra.

praty avasvātāu saty ehy arvāñk
tāns te vidma ba-
huḍhāva vīrye | imās svasārō ayam it pitā cayam te māte-
mam e-
hi bandhum |

For a the best reading I can get is praty avasva tān aty ehy arvāñk, and in b perhaps vīryāya. The second hemistich is good if we read pitā ceyam.

amittrāir astvā yadi vā sumittrāir devāir vā
deva prahitāvā-
[f. 66b] çrṣtāvadvān. çrgam̄ puruṣe jahāti z çrñgo çikharas
saṁ sṛjāmi-
taḥ

In a read amittrāir and sumittrāir, and perhaps astā for astvā: in b devi prahitāvāṣṭā: in c probably āvidhyān sṛgam̄. For d I would read çrñgī çikharas saṁ sṛjāsitaḥ; but an instrumental case would seem preferable to itaḥ. The ms. corrects to sṛgam̄ in c.

siśāsi sakto yadi vāsy agre yadi vāsy aritaḥ puruṣa-
sya mānse
dadhr̄ṇ paçān upavrajya muktākṣi çalyaś kṛṇutām āyinā-
yahastā

In a we might read çikhāsi; in b ṛtaḥ. In c read dadhr̄k paçān upavrajya ḡmuktākṣi; possibly moktā is intended. In

d I can only suggest āyino ahaſtān; there is no sign of the end of the stanza.

(hastā)bhy a-
stān ḡamayo bhrīyamāṇo vahīṣṭhāpacyāṁ vīrudhāṁ bale-
na | adbhiṣ prā-
ṇakta syās satyaktaḥ koče jamīnāṁ nihitāṁ hy aṇṣaḥ.

Perhaps a possible form for pādas ab is abhy āstān samo yo bhrīyamāṇo vahīṣṭhāpacyāṁ vīrudhāṁ balena; all but the last two words appear very uncertain. For c it seems as if we might have adbhiṣ prāṇiktaḥ syās satyaniktaḥ; or perhaps we might read adbhiṣ prāṇaktu yas satyāktaḥ. For d read koče jāmīnāṁ nihitāṁ hy aṇṣuḥ.

ṣaṣṭīrātre ṣa-
ṣṭīcasya ḡalyasya paridhiṣ kṛtaḥ yatas tvam adya devayam
āsthā |
nā ḡyāvayāmasi |

Read: ṣaṣṭīrātre ṣaṣṭīcasya ḡalyasya paridhiṣ kṛtaḥ | yatas tvām adya devim āsthānāt ḡyāvayāmasi z 8 z 4 z

In pāda a ṣaṣṭīcasya seems preferable to the possible(?) vocative ṣaṣṭīcasya. In c devayum might be acceptable.

There are some indications that this is a charm to accompany the making of an arrow; but the whole thing is unclear to me and the suggestions offered are based only on possibilities of the palaeography of this ms.

15. [f. 66 b, l. 7.]

Q. 4. 12.

saṁ majā majjñā bhavatu sam u te pa-
ruṣā paruḥ saṁ
te mānsasya visrastam̄ saṁstrāvam̄ asu parva te |

Read majjā in pāda a, put colon after paruḥ, and read saṁstrāvam̄ astu in d.

majjñā majjñā saṁ dhīyatā-
m adhnāsthā vi rohatu | srāva te saṁ dadhmā snārdhnā
carmaṇā carma roha-
tū

Read majjā for the first word in a, asthnāsthī in b; for c
read snāvā te saṁ dadhmāḥ snāvnā, in d rohatu.

loma lomnā saṁ dhīyatāṁ tvacāṁ sañkalpayā tvacāṁ |
asṛk te snā
rohatu mānsaṁ mānsena rohatu |

For b read tvacā saṁ kalpayā tvacam; in c read 'snā.

rohiṇīs saṁrohiṇy āthnaç çīrṇasya
rohiṇī rohiṇī rohiṇyām arha ātāsi rohiṇy asy oṣadhe

The consistent reading of rohiṇī here probably has no significance; and there seems to be a dittography after çīrṇasya. Something like the following might be considered possible: rohiṇī saṁrohaṇy asy asthnaç çīrṇasya rohiṇī | rohaṇyām tarha ābhāsi rohiṇy asy oṣadhe.

ya-
d a çīrṇe yad a dyuttam asthi peṣṭam tātpunaḥ | dhātā tat
sarvam kalpayā
yā marī dadhata paruṣā paruḥ |

Read: yad u çīrṇam yad u dyuttam asthi peṣṭam ta ātma-
naḥ | dhātā tat sarvam kalpayāt saṁ dadhat paruṣā paruḥ.

Whitney reports for Ppp. reading in cd kalpayāt saṁ dadat.

yadi vajro visṛṣṭā sthārakā
jātu patitvā yadi vā viriṣṭam | vṛkṣād vā yadi vāvibhyasi
çī-
ṛṣarbhūr iti sa evam san dhāmi te paruḥ

In a read vakro and sthālakā; and in b viriṣṭā would seem a little better. In c the intensive of vyadh seems to be
5 JAOS 35.

intended and we may probably read *vāvyadhyase*; unless we may read *vā vidhyase* which does not seem to me as good: with *·bhur* the rest may stand I think.

ut tiṣṭha prehi sam u dhā-
hi te paruḥ sam te dhātā dadhātū tanno viriṣṭām rathasya
cakra pyupava-

[f. 67a] r yathāiryathāiti sukhasya nābhiṣ prati tiṣṭha evāṁ
z 5 z anu 3 zz

Read: ut tiṣṭha prehi sam u dhāhi te paruḥ sam te dhātā dadhātū tanno viriṣṭam | rathas sucakras supavir yathāiti su-khas sunābhiṣ prati tiṣṭha evam z 7 z 5 z anu 3 z

With the corrections suggested the form of this hymn becomes fairly satisfactory: it varies notably from the version of Q., and generally for the better.

16. [67a, l. 2.]

Cf. RV. 1. 191. 1—7 passim.

udyann ādityo guṇān hantu sūryo nimrocan rāçmibhir u
vantu | tāvan no a-
dhi samhatām apsarā mūlam aghanad gandharvaś pary
avravīt. tena vo vattra-
hā sūryo ni jassyān ni mṛtrata ghnām | guṇām hantv ā-
yatī ghnān hantu
parāyatī ghrānān vaghnatī hantu ghuṇān pinaṣṭi piçatīm
ghu-
ṇānaś kiñ caneha vah prativuddhā abhūtana | pradoṣām
taskara iva |
guṇānā madhyata jyeṣṭhaś kaniṣṭhā uta madhyamāḥ hatā
vā sarve jñā-
tayo hatā mātā hataś pitā yathā phena udake dadṛcāno
ni
jasyatu evān vayām ghuṇān sarvān sākam vācā ni jāsa-
yāma-

si | ni gāmvo goṣṭhe asadan ni mṛgāso avikṣata | nityam
 ādi-
 tya raçmibhir ghr̄ṇān sarvān ajījasah udyān rathīn ā ta-
 nuṣva bā-
 na vabhi sam arpaya | ghr̄ṇā tvām parvañāditya ghorayā
 tanvā ta-
 paḥ. z i z

Read: udyān ādityo' ghr̄ṇān hantu sūryo nimrocan raçmibhir u hantu | tāvan no adhi sañhatam z 1 z apsarā mūlam akhanad gandharvaś pary avravīt | tena vo vṛtrahā sūryo ni jasyān ni ṭmrtrata ghr̄ṇān z 2 z ghr̄ṇān hantv āyatī ghr̄ṇān hantu parāyatī | ghr̄ṇān avaghnatī hantu ghr̄ṇān pinaṣṭi piñṣṭī z 3 z ghr̄ṇāś kiñ caneḥa vah | pratibuddhā abhūtana pradoṣān taskara iva z 4 z ghr̄ṇānām madhyato jyeṣṭhaś kaniṣṭha uta madhyamaḥ | hatā vas sarve jñātayo hatā mātā hataś pitā z 5 z yathā phena udake dadṛcāno ni jasyati | evā vayām ghr̄ṇān sarvān sākām vācā ni jāsayāmasi z 6 z ni gāvo goṣṭhe asadan ni mṛgāso avikṣata | nityam āditya raçmibhir ghr̄ṇān sarvān ajījasah z 7 z udyān raçmīn ā tanuṣva bāñā vābhi sam arpaya | ghr̄ṇān tvām parvañāditya ghorayā tanvā tapaḥ z 8 z 1 z

It seems clear that there are eight stanzas here, but the first and fourth each lack a pāda: in st. 1 I believe it was pāda c, and in st. 4 pāda b. For the missing(?) pāda of st. 1 we have no hint, but we can see a parallel for a first hemistich of st. 4 in RV. 1. 191. 7 cd adṛṣṭāḥ kiñ caneḥa vah sarve sākām ni jasyata. In st. 2d ni mṛdnād might be read. Our st. 3 is a variant of RV. 1. 191. 2; for our 4cd cf. RV. st. 5; our 7ab = RV. 4ab = Q. 6. 52. 2ab.

17. [f. 67a, l. 13.]

Contains Q. 7. 56. 8; 6. 138. 3ab: RV. 1. 191. 13—15.

yānataś parañato dārōr ivāpataksaṇām | çā-
 rkoṭo nāma vāsi kutas tvām vithavānaça |

Read vā asi in pāda c, and viṣavān asi in d.

ya ubhayena praharasi
 puçchena cāsyena ca | yāsyē cana te viṣam kutas te pu-
 çchadāv asat.

Read āsyē in c, and pucchadhāv in d. Q. 7. 56. 8cd has
 āsyē na te viṣam kim u te pucchadhāv asat; but it does not
 seem necessary to have a negative in our pāda c.

vi-
 dapsutaçya dānavasya tasya tvam naṣad asi | tasyāgre ra-
 sam viṣam ta-
 tas tvardhārasam viṣam |

The general import of the first hemistich is fairly clear,
 I believe; for vidapsutaçya I have thought of yad apsu tasya, or
 else some form of vi+dabh; for naṣad perhaps we might read
 niṣad in the sense of "abode". In pāda c read 'rasam, and in
 d possibly tavārasam.

rasārasam tvākaram vadre va-
 dhrim tvākaram vadhrim
 tvā cakrun devā amṛtāsāsuram |

In a read arasārasam, at the end of b tvākaram; in c ca-
 krur for d probably amṛtāso asuram iva.

yattakaş kakumbhakas takam bhi-
 ff. 67b] nadmi tam mayā | tato viṣam parā sica | sapācīm
 anu saṁvitam

Read: iyattakaş kuṣumbhakas takam bhinadmi tam mayā |
 tato viṣam parā sicam apācīm anu saṁvitam z 5 z

RV. has açmanā at the end of b which is better than tam
 mayā, if the latter is really possible. Perhaps sica would be
 better in c.

imah pa-
 çcā mayūryas sapta svāsāro agruvah | tās te viṣam vi jahur
 udakam kumbhi-
 nīr iva | kūpāt kulajanīr iva |

Read: imāḥ paṭṭcād mayūryas sapta svasāro agruvaḥ | tās te viṣam vi jahur udakam kumbhinīr iva kūpāt kulajanīr iva z 6 z

RV. has pañca in a, in c it has jabhrira . . . Whether there is really a fifth pāda seems to me doubtful.

navānāṁ navatīnāṁ ity ekā z z
z z z

The reference here is to Ppp. 3. 9. 7 which was edited as follows: navānāṁ navatīnāṁ viṣasya ropuṣīnāṁ | sarvāsām agra-bhām nāma vītāpetārasam viṣam.

18. [f. 67b, l. 4.]

vrātam aha sapakṣīnāṁ | vrātam tuṇḍīyaçām uta |
vrātam
vuddhirbalānām aham pradhvām rakṣā iva cātaye |

Removing the colon after pāda a and reading tuṇḍīyasām we have a good hemistich. In c vṛddhabalānām would seem good: in d pratyān rakṣa iva seems to me the most plausible suggestion.

pravaktā pramā-
dāitā nibhrā tandrīs titiyaka | tām jaṅgitrasyāgninā sarvān
apa
yajāmasi |

The margin has mahi correcting yajāmasi.

In pāda a we might read prasādhaye tān, for b nidrā tandrīs tṛtīyakah: in cd read tān jaṅgiṣasyāgninā sarvān apa yajāmahi.

açundhān naṣ pari pāhi rakṣobhya uta jaṅginah
yā-
tudhānāt kimidinah tasmān naṣ pāhi jaṅgiduh

Read açundhān in a, jaṅgiḍa in b, kimīdinas in c, and jaṅgiḍa in d. The ms. corrects jaṅgiḍuḥ to jaṅgiḍaḥ.

vatsarābhyo gandha-
rvebhyo devebhyo asurebhyāḥ yātudhānāt kimīdinaḥ tasmān
naś pā-
tum jaṅgiḍuḥ

Read apsarābhyo in a, kimīdinas in c, and pātām jaṅgiḍaḥ in d.

ni te çatrūn dati devo agnis trir arātum asitān
yātudhānān ā yāhi çatrūn duritāpaghnāyāñsa tām no ya-
kṣmebhyāḥ
pari pāhi jaṅgiḍaḥ ni te çatṛñ dahati devo gnin nir arātum
asitān
yātudhānān ā yāhi çatṛñ duritāpaghnāyāñsa tām no ya-
kṣmebhyāḥ |
pari pāhi jaṅgiḍaḥ

Read: nis te çatrūn dahati devo agnir nir arātim asitān
yātudhānam | ā yāhi çatrūn duritān apāghāyāñs tān no ya-
kṣmebhyāḥ pari pāhi jaṅgiḍa z 5 z

The extensive dittography is clear. The emendation in pāda c is not beyond criticism.

akarmāgnim adhipām asya devam anv āra-
psva sahasā dāivyena | sahasvān nas sahasā pātu jaṅgiḍo
yato ja-
yema pṛtanājyeṣu

Read jaṅgiḍo in c.

satyo gnis satyāpāḥ satye me dyāvāprthivī
viçvaçambhū satyam idam vrahmāsmākam kṛtam astu | yam
abadhnañd uçane-
ndrāya tam te badhnāmi jaṅgiḍam z 3 z

Read: satyo 'gnis satyā āpāḥ satye ime dyāvāprthivī | viçva-

çambhu satyam idam vrahmāsmākam kṛtam astu | yam abā-
dhnād učanendrāya tañ te badhnāmi jañgiḍam z 7 z 3 z

19. [f. 67b, l. 18.]

Cf. RV. 1. 191. 10—12, 14.

iyantikā çakuntikā
 [f. 68a] sakhā jaghāsa te viśam | mahām mṛṣy asāu asāu
 puruṣo mṛtaḥ sa ja
 na marāti mā vayam marāmāre bhyojanam hṛiṣṭhā madhu
 tvā madhulāka-
 rat. sūryam viśa saṁsrjāmi dvitīyam surāvato gṛhe | tri-
 sūptā viśpū-
 liṅgakā viśasya puṣpakaś akṣan ā | ālvantaroṭam viśam vi-
 tārī ka-
 rambho rasam viśam vār ugram arasam viśam agniç ca
 viçvacarṣanīḥ çakunti-
 kā me vṛavīd viśapuṣpam dhayantikāḥ na ropayati na mā-
 dayati na
 viśam hanti pāruṣam | mahamṛṣamāu asāu puruṣo mṛtaḥ
 sa ja na
 na marāti mā vayam madāmāre syojanam hariṣṭhā maru
 tvā madhulāka-
 rat. navānām navatīnām ity etā z 4 z

Read: iyattikā çakuntikā sakā jaghāsa te viśam | †mahām
 mṛṣyāt asāv asāu puruṣo 'mṛtaḥ | sa cīn nu na marāti mā va-
 yam marāmāre 'sya yojanam hariṣṭhā madhu tvā madhulāka-
 rat z 1 z sūrye viśam saṁsrjāmi dṛtīm surāvato gṛhe | †ma-
 hām . . | sa . . . z 2 z tris sapta viśpuliṅgakā viśasya puṣpa-
 kam akṣan | †mahām . . | tāc cīn nu na maranti mā . . z 3 z
 †ālvantaroṭam viśam vitārī karambho 'rasam viśam | †mahām
 . . | sa . . . z 4 z vār ugram arasam viśam agniç ca viçvacarṣa-
 nīḥ | †mahām . . | sa . . . z 5 z çakuntikā me 'vṛavīd viśa-
 puṣpam dhayantikā | na ropayati na sādayati na viśam hanti
 pāruṣam | †mahamṛṣāt asāv asāu puruṣo 'mṛtaḥ | sa cīn nu na

marāti mā vayam marāmāre 'sya yojanam haristhā madhu tvā
madhulākarat z 6 z navānām mavatīnām ity ekā z 7 z 4 z

The hymn is given thus en bloc to display the more clearly what seems to me the intention of the ms. in respect to the refrain. Good work in textual criticism has been marred by theories of responsion: but the repetition in RV. 1. 191. 10—13 and the habit of this ms. as seen in hymn 8 of this book, or Bk. 3. 9 and 15, gives strong reason for the arrangement. But st. 6 as given is not symmetrical with the others; its pādas abc plus arasaīn sārvyaīn viśam appear as a complete stanza on f. 115b. In view of this it might seem good to write the refrain only in stt. 1—5.

For our 8a RV. has sūrye viśam ā sajāmi; which may be intended here. In 4a there seems to be a possibility that some form of ālu is present, and then perhaps cārkoṭam viśam. Our 5a has appeared Ppp. 3. 9. For st. 7 cf. no. 17 of this book.

20. [f. 68a, l. 9.]

madhumatī patye ssi
yajñārāya madhumattaraḥ atho madhumavyase bhaīso ma-
dhon nipatane ham

In pādas a b it would seem possible to read .. syām jārāya madhumattarā; the verb probably should be in the first person and to read 'smi would leave "yaj" unaccounted for. In c I can only suggest madhumad yaço me. Pāda d seems clearly to begin bhaīso madhor, after which nipatanam if that may mean "abiding-place"; I do not believe aham is here, but it might belong to st. 2a.

madhu-
nā mā saṁsṛjāmi māsureṇa surām iva | vān mahyām ma-
dhunā saṁsṛṣṭā-
kṣāu mī madhusamīdṛcī

In d read ḍksyāu me; cf. Q. 7. 36. 1a.

madhu dyāur madhu pṛthivī madhv
indro madhu sūryah |
striyo yā jajñire madhu tābhyo ham madhumattarāḥ

In d read 'ham madhumattarā.

madhumatīr uṣadhaya ā-
po madhumatīr uta | gāvo yā jajñire dhu tābhyo ham ma-
dhumattarāḥ

In a read oṣadhaya, in c madhu, in d 'ham madhumattarā.

madhu-
r jāto madhuga vīrudhām balavattamah | tenāham sarvasmāi
puse kṛṇve
nikaraṇam hṛdi |

Read for a madhor jāto madugho; cf. G. 5. 4. 1ab: in c
read puṇse.

yathāçvo bandhaneṣṭho vaḍavām abhi dhā-
vati | evā
tvam ugra oṣadhe munī kanikradatim ā naya
In d read 'munī kanikradatam.

aṅgo namo divi
çvaso aṅgo na-
mo divi stanaḥ anyā vivitsamāno anyāḥ parājighānsan. | |
[f. 68b] mām anu vra te manaç chāyāyantum ivā nayat.
z 5 z anuvā 4 zz

Read: aṅgonamas divi çvaso aṅgonamas divi stanaḥ | anyā
vivitsamāno anyāḥ parājighānsan | mām anu pra te manaç
çayyāyām tam ivā nayat z 7 z 5 z anu 4 z

The reading suggested for the first hemistich is very close
to the ms., but I am not altogether confident about it; the
second hemistich seems fairly good. Pāda e = G. 3. 18. 6c;
in pāda f I have also thought of çayantam or chāyāyantram;
but in any case this pāda does not seem to follow up pāda e
very well.

21. [f. 68 b, l. 2.]

khananti tvā tayimātādāmārasi bāhavaḥ dāsasya prakrīd
usy uta kha
im arasasam viṣam |

In ab read tāimātādhā, and for the rest of b māro si bāhvoh might be possible. In c I have thought of prakrī asy uta, for which cf. Q. 4. 7. 6: for d kha idam arasam viṣam seems probable. A plant-name in the vocative seems to follow tvā; cf. the following verse which occurs f. 115a l. 12 and 13: açvatthe nihatam viṣam kapagle nihatam viṣam cilāyām jajñe tāimātaś prathāmo viṣadūṣaṇī. This seems to throw some light on our pāda a.

idamti tvā karkaṭačaḥ kurūnīgā adhi sāniṣu |
pāpī jagdhi prasūr asy atrisāte na ra rūrupaḥ |

For ab read adanti tvā karkaṭaka kurañgā adhi sānuṣu. In c pāpī seems probable; for d read abhrikhātē na rūrupaḥ. Pāda d is Q. 4. 7. 5d, which appears Ppp. 2. 1. 4d and 5d where abhrikhātē should have been read.

ava jjām iva dhanvi-
nah çuṣmām tanomi te viṣaḥ | parā roraṇsyā pātaya sūrya-
pūrvā ca-
voṣasuh

For ab read ava jyām iva dhanvinaç çuṣmām tanomi te viṣa; cf. Q. 6. 42. 1ab. In pāda c we seem to find parā + pat, and for roraṇsyā we might consider rohāṇsi; parā rohāṇsi pataya is the suggestion for c. In d sūryapūrvā seems good and inclines one to think of uṣasāḥ at the end; but a marginal correction reads vaçoṣamah. I can get nothing further here.

sinduṣ paçcāt parihitas sūryasyodayanam puraḥ
tato yad anta-
rā viṣam tat sarvam vidūṣaṇam |

Read viṣadūṣanam in d: pāda b = VāDh. 1. 15b and Ppp. 4. 22. 3b. Read sindhuṣ in a.

madhu tvā madhukṛt kṛṇotu pitūn tvā pitu-
kṛt kṛṇotu | tato niṣadya pātaye rādho vāya tiṣṭhate |

In c pataye (2nd sg. opt.) would seem preferable: in d rādho 'vāya.

jaghāsa tvā lo-
makaṇyas tan mām upariṣṇyāparud dāimāiç cakrire sīja
sarvam nvāiṣajo vi-
ṣam |

In pāda I think we may take jaghāsa as 1st person and read a vocative after tvā; perhaps lomakaṇṭa is possible, as a plant name. For b I can only suggest (with little confidence) tan mām upariṣṇyāpāt. For cd it seems possible to read ud dhāimāiç cakrire mr̄jam̄ sarvam̄ bhiṣajo viṣam. With such corrections the stanza could be translated, I believe.

urvya urakṣatas turāyāturasya ca | bhūmyā hi jagra-
bham̄ nāma viṣam̄
vārayatam̄ iti viṣam̄ dūṣayatād̄ iti z i z

Read: urvyā ṭurakṣatas turasyāturasya ca | bhūmyā hi ja-
grabham̄ nāma viṣam̄ vārayatam̄ iti viṣam̄ dūṣayatām̄ iti
z 7 z 1 z

22. [f. 68 b, l. 11.]

aham̄ vā i-
ndram̄ ātaram̄ indro mām̄ indrabhrātaram̄ indrādi vakrām̄
vīrudham̄ arṣam̄ vi-
ṣadūṣaṇī |

For the first hemistich I can offer only what the transliteration gives, and that seems a very doubtful text: indrād̄

u might be considered in c. In d we would probably be safe in reading ahaṛṣaṁ viṣadūṣaṇī, or ariṣam.

yadi kici padvat sabhavad yāt kāṇḍe yaç ca
puṣpavat.

ud ejitu prajāpatis sarvam tad viṣadūṣaṇam.

Here we might read in a yat kim cit and çaphavad, in b yat and yac; in c read ejatu as in Q. 4. 4. 2c.

sindhuṣ paçcā-
d varuṇas sūryasyodayanam punaḥ tato yad antarā viṣam
tad vācā dū-
ṣayāmāsi |

The sign “v” in viṣam in pāda d is imperefect; and a period after viṣam is suggested.

In a read varuṇasya, in b puraḥ. Cf. st. 3 of preceding hymn.

yāvat sūryo dhipati yāvaç cā dyā vapaçyati | tāva-
d viṣasya dūṣaṇam vaco nir mantrayāmahe |

In a read ‘dhipatir, for b yāvac ca dyāur vipaçyati. With our a b cf. Q. 10. 10. 4d.

jihvā me madhusaṁsrā-
[f. 69a] vā jihvā me madhuvādīnī | jihve varcasvatī bhava
sāpa te puruṣo ri-
ṣat. |

In d read māpa te. Q. 19. 39. 2c is na ghāyam puruṣo
riṣat.

hā hī kalyāṇī subhage prṣṇiparṇy anāture | imām me
adya
pāruṣam dīrghāyutvāyo anvayaḥ

In b read prṣṇiparṇy, in c pūruṣam; and for d probably dīrghāyutvāyānu nayaḥ.

yā dyo varṣantu vṛṣṭayo yābhi-
 r jīvaṇtv aghnyā ta me viṣasya dūṣaṇīs savitā kāṣayat.
 z 2 z

Read: yā dyor varṣanti vṛṣṭayo yābhir jīvanti aghnyāḥ |
 tā me viṣasya dūṣaṇīs savitā tā ākāṣayat z 7 z 2 z

23. [f. 69a, l. 5.]

Q. 19. 46.

prajāpatiṣ ṭvā badhnātu prathamas ambhṛtam vīryāya
 kam | tam te badhnāmy āyu-
 še varcasojase ca balāya cāṣṭṛtaṣ ṭvābhi rakṣatu | ūrdhvās
 tiṣṭhamān ra-
 kṣamān apramādas ambhṛtemanu mā tvā dabham paṇayo
 yātudhānām indriva
 va dhasyū davi dhūṣva pṛdanyataḥ sarvāṇi chatṛn vi ṣa-
 hasvāṣṭṛtaḥ ghṛtā-
 tullabdhō madhuvān payasvā sahasramprāṇaç cātayonir
 vayodhā ṣambhū-
 ç ca mayobhūç corjasvāṇi ca payasvāṇi cāṣṭṛtaḥ asmin ma-
 nām ekaça-
 tam vīryāni sahasram prāṇā yasminn astrire | vyāghra-
 çatṛn abhi
 tiṣṭha sarvān yas tvā pṛdenyād adharas so stv aṣṭṛtaḥ ca-
 tam cana prahara-
 nto bhijanto na tastrire | yasmin indraḥ pary adhatta ca-
 kṣuṣ prāṇam a-
 tho balas ambhṛtaḥ indrasya tvā varmaṇā pari dhāmo pu-
 nas tvā devā
 paṇayantu sarve tvāṣṭṛtaḥ yathā tvam uttarō sāu sapatnas
 sapatnahā sa-
 jātānām aso vaçī tathā tvā savitā karad aṣṭṛtas tvā abhi
 rakṣa-
 tu z 3 z

Read: prajāpatiṣ tvā badhnātu prathamam aṣṭṛtam vīryāya
 kam | tam te badhnāmy āyuše varcasā ojase ca balāya cāṣṭṛtaṣ
 ṭvābhi rakṣatu z 1 z ūrdhvās tiṣṭhan rakṣāpramādaṁ aṣṭṛte-

main mā tvā dabhan panayo yātudhānāḥ | indra iva dasyūn
 ava dhūnuṣva pr̄tanyataḥ sarvāṇ̄ cātrūn vi sahasvāṣṭṛtas ° ° °
 z 2 z ghṛtād ullabdhō madhumān payasvān sahasraprāṇaç cā-
 tayonir vayodhāḥ | cāmbhūç ca mayobhūç corjasvāṇ̄ ca paya-
 svāṇ̄ cāṣṭṛtas ° ° ° z 3 z asmin maṇāv ekaçataṁ vīryāṇi sa-
 hasraṇi prāṇā astṛte | vyāghra cātrūn abhi tiṣṭha sarvān yas
 tvā pr̄tanyād adharas so 'stv astṛtas ° ° ° z 4 z cātām cana
 praharanto bhidanto na tastrīre | yasminn indraḥ paryadatta
 cakṣuṣ prāṇam atho balam astṛtas ° ° ° z 5 z indrasya tvā
 varmaṇā pari dhāpayāmo yo devānām adhirājo babhūva | pu-
 nas tvā devāḥ pra nayantu sarve 'stṛtas ° ° ° z 6 z yathā
 tvam uttarō 'so asapatnas sapatnahā | sajātānām aso vaçī tathā
 tvā savitā karad astṛtas tvābhi rakṣatu z 7 z 3 z

The ms. indicates punctuation after 3b, after cakṣuṣ in 5c and after 7b. In st. 6 I have supplied from Q. the missing pāda b.

24. [f. 69a, l. 17.]

apaç caravaç coṣmā ca vāḥ paçca çokaç cābhivi-
 [f. 69b] şoka tṛtiyakaç ca pareparaç ca te takmaneto na-
 çyata |

Read: apa çaravaç coṣmā ca vāḥ paçcā çokaç cābhiviçokaḥ | tṛtiyakaç ca pareparaç ca te takmāna ito naçyata z 1 z

There are a good many uncertainties here. In pāda b cābhivçokaḥ would rectify the meter. In c tṛtiyakaç is given as being the normal spelling, but in Ppp. 1. 32 the word is spelled tṛtiyeka; parepara seems surely to be a fever, perhaps equivalent to anyedyuh.

veda vāi te takmān nāmāgnīṣ ṭam
 nāmāsitam tveto vi nayāmasy anu takmān vṛtrasya romi
 nabhasyo napāt. |

In a and in c read takman, in b ṭan nāmāsitam. In d the best suggestion seems to be vṛtrasya ropir.

dyāu-

ç cāsmat pṛthivī ca takmānam nāçayatām itah | pañcapa-
tsuntri nāma
te mātā asūyeka psu nr̥tyase |

For the first part of c I can get nothing; for the rest we might read nāma te mātāsūyeko 'psu nr̥tyase. The transliteration in c is not sure.

tasyāhami veda te nāma ca takmāni nir ato dhru-
vah odur asya nāmāsi priyātithiç ca tanveto nāçayāmāsi
vrahmañā
vīryāvatām

For b read sa takman nir ato dravah. In c we should probably read huḍur asya nāmāsti, comparing Ppp. 1. 32. 2; Q. 1. 25 has hrūdu. For de read tam ito nāçayāmāsi vrahmañā vīryāvatā; these pādas = Q. 4. 37. 11ef.

yo si jalapaç ca lapaç cām māguç ca tapāiç ca |
tr̥tiyekaç ca parepa-
raç ca te takmānāito nacata |

In a we seem to have jalpa and lapa; and asti would perhaps fit better with pāda b, in which there may be two verbs; I can only suggest yo 'sti jalapaç ca lapaç cā māguç ca tepuç ca. But it would seem to give a stronger hemistich if we could read two nouns in b. Read cd as in st. 1.

vikleda virohatu vṛkāmaś kality arju-
na | girim gaçcha dhūmaketo r̥ṣeṇa mām sa saṁdate | vṛhat
tvam agne rakṣo
adhi saṁjahi madhyamam uttasam̥ çr̥ñihī |

In pāda a vikledo is possible, and probably virohatu can stand; for b the only suggestion I can make is vṛkān skhālayaty arjunah, but this is not convincing. For cd a possible reading is girim gaccha dhūmaketav r̥ṣeṇa mām sa saṁdhatte; but pāda d is not very good. In f read madhyamam uttamam.

çam no agnir jyotiraneko
 astu sam dyāvāpṛthivī yanehasā | māteva piteva rakṣata
 enam muñica-
 tāinam pary añhasah z 4 z

Read: çam no agnir jyotiraniko astu çam dyāvāpṛthivī ane-
 hasā | māteva piteva rakṣatāinam muñcatāinam pary añhasah
 z 7 z 4 z

Pāda a = Q. 19. 10. 4a; for b cf. RV. 6. 75. 10b.

25. [f. 69b, l. 11.]

Q. 4. 10.

vātāj jāto antarikṣad vidyuto jyo-
 tiṣaḥ pari | sa no hiranayadā ḡaṇkhaṣ kṛṣṇaṣ pātv añhasah
 hiranayā
 nām eko si sa hosāc abhi jajñiṣe | ratheṣu darçatam iṣa-
 dhāu ro-
 canas tvam | yo grato rocanāvām samudrad adhi jajñiṣe
 ḡaṇkhenā tvā
 rakṣāṇsy atriṇo vi ṣahāmahe | ye triṇo yātudhānām rakṣa-
 so ye
 kimidinah | sarvāṇç chakha tvayā vayam viṣūco vi vudhā-
 mahe | z
 ḡaṇkhenāmivām avadyam ḡaṇkhenotas sadānvā ḡaṇkho no
 viçvabheṣaja-
 [f. 70a] ṣ kṛṣṇaṣ pātv añhasah divi jātas samudrataḥ
 sindhutas paryābhṛtaḥ sa no
 hiranayadāç ḡaṇkha āyuṣprataraṇo matih devānām asta
 kṛṣṇam babhū-
 va tad ātmāmna caraty apsv antaḥ | tam te badhnāmy āyuṣe
 varcase balāya ca kā-
 rṣiṇas tvābhi rakṣatu z 5 z anuvā 5 || z

Read: vātāj jāto antarikṣad vidyuto jyotiṣas pari | sa no
 hiranayadāç ḡaṇkhaṣ kṛṣṇaṣ pātv añhasah z 1 z hiranayām

eko 'si sa homād adhi jajñiṣe | rathēṣu darçatas tvam iṣudhāu
 rocanas tvam z 2 z yo 'grato rocanānām samudrād abhi ja-
 jñiṣe | cañkhena hatvā rakṣāñsy atriṇo vi sahāmahe z 3 z ye
 'triṇo yātudhānā rakṣaso ye kimidināḥ | sarvāñc cañkha tvaya
 vayaṁ viṣūco vi vidhyāmahe z 4 z cañkhenāmīvām avadyām
 cañkhenota sadānvāḥ | cañkho no viçvabhesaṣaś kṛcanaṣ pātv
 añhasaḥ z 5 z divi jātas samudrataḥ sindhutas paryābhṛtaḥ |
 sa no hiranyadāc cañkha āyuṣpratarāṇo maṇiḥ z 6 z devānām
 asthi kṛcanaṁ babbūva tad ātmanvac caraty apsv antaḥ | tam
 te badhnāmy āyuṣe varcase balāya ca kārçanas tvābhi rakṣatu
 z 7 z 5 z anuvā 5 z

The ms. indicates a punctuation after 5b; and it seems to suggest a separation of tvābhi in 7e. Our st. 4 has no parallel. In 6d I have given maṇiḥ with Ç., but the reading of the ms. gives reason for thinking of 'sati.

26. [f. 70a, l. 4.]

RV. 8. 91.

kanyā vār avāyatī
 somam achrutāvadat. | hastam bharānty avravīd indrāya
 çanimami tvā çakrā-
 ya çanimami tvā | asūyeṣu vīrako gṛham-gṛham vicakaçat.
 imam jambhasutam piva dhānāvantam karambhiṇam apū-
 pavantam ukthinām
 kuç chakat kuvit karat kuvin no vasyasas karat. kuvit sati-
 yaço yatī-
 r indrena sañgamāmahī | ā cani tvā cikitsāmo dhi cana tvā
 nemasi | çanāir iva çanakāir ivendrāyendo pari srava | imāni
 trī-
 ni viṣṭapā tānīndra vi rohaya | çiras tatasyorvarām ād idam
 mā
 upodare | asāu ca yā na urvātirā imām tatvas pari | atho
 ta-
 dastu yaç chiras sarvā tā romāçā kṛdhi | kha rathasya khe
 nasas khe yo |

gasya çakrato | apālām indra triṣ pūtvy akṛṇot sūryatvacām z i z

Read: kanyā vār avāyati somam api srutāvidat | astaīn bharanty avravīd indrāya sunavāni tvā çakrāya sunavāni tvā z 1 z asāu ya eśi vīrako grham-grham vicākaçat | imām jambhasutam piba dhānāvantam karambhiṇam apūpavantam ukthinam z 2 z kuvic chakat karat kuvit kuvin no vasyasas karat | kuvit patidviṣo yatīr indreṇa saṅgamāmahāi z 3 z ā cana tvā cikitsāmo 'dhi cana tvā nemasi | čanāir iva čanakāir ivendrāyendo pari srava z 4 z imāni trīṇi viṣṭapā tānindra vi rohaya | čiras tatasyorvarām ād idam ma upodare z 5 z asāu ca yā na urvarād imām tanvām pari | atho tatasya yac chirās sarvā tā romācā krdhi z 6 z khe rathasya khe 'nasañ khe yugasya çatākroto | apālām indra triṣ pūtvy akṛṇoh sūryatvacam z 7 z 1 z

In st. 1b I have given avidat with RV. and JB.; but it would seem possible to retain avadat of the ms., or perhaps even to read avandat.

27. [f. 70a, l. 15.]

divas pr̄ṣṭhe sadhupṛcas suparṇaś pañcaçate bhuvanasya
gopāḥ ā-
nujāvaram anuratta ugrā teṣām indram vīyā īrayanta

In a read madhupṛcas suparṇaś. In c I am not sure that ānujāvaram can stand and anuratta I cannot solve; it would seem fitting if pāda c began with yā (or ya). For d read teṣām indram vīyāirayanta; the ms. makes the correction to vīryā.

purohitāḥ pa-
rameṣṭhī sadājjayābhivardham asmā kṛṇod vṛhaspatih tena
sapattrā-
[f. 70b] n adharān kṛṇuṣva kṣeme paçūn bahulān vardha-
yetvā |

In ab we may probably read sadājayo abhivardham asmāi; or perhaps sadā jayād. In c read sapatnān, in d vardhayitvā.

jāitrāyodyātu rathavā-
hanarān te | gobhācam ūṣānta ye samānas sarve samagrā
dadhrçā bharanta |

The ms. gives only this for st. 3 and it looks as if pāda b is the missing one. For c the only suggestion I can make is gāvo bhāgam ucchanto ye samānās; in d read dadhrṣā.

a-
bhi vardhasva bhrātṛvyān abhi ye tvā pṛdanyataḥ ni śiṇḍhi
sarvān dhūrvato bhi
bhīvardhato yathāsasi |

In b read pṛtanyataḥ; in c ni ḡiṇḍhi, and for d probably abhīvardho yathāsasi. Cf. 1. 29. 3d is abhīvarto yathāsasi.

abhīvardham abhibhavam abhīṣeṇān
mahāgaṇān
vičas tvā sarvā vāñchhatv āpo divyāś payasvatih

In a we may probably read abhīvardham, in b abhīṣeṇān, in c read vāñchhatv. With our a cf. Cf. 1. 29. 4a; cd = Cf. 4. 8. 4cd.

abhī vardhasva prajayā
vāvṛdhāno abhy anīkāiś paçubhir bhavāmi | vrahmarāja-
nyāir viçvāir vāvṛ-
dhānah çūdrāir atīha sabhayā pṛdanyataḥ

In a read abhi, in b bhavāsi; in c vāvṛdhānaç, and in d a possible reading is abhīha sahyāḥ pṛtanyataḥ. It does not seem probable to me that a form of sabhā should stand in pāda d. The margin seems to suggest çūdrer.

vardhasva kṣettrāiś pradatasva pra-
jaya vardhasva vīrāiś paçubhir bahur bhavaḥ ḡriyā sa ulkāir
yamas tvā pṛ-
danyād āpṛtas tubhyam çapala ḣtyāya tiṣṭhatu | om̄ dāpṛtas
tubhyam çā-
pala ḣtyāya tiṣṭhatu z z z

Read: vardhasva kṣetrāiṣ pra prathasva prajayā vardhasva
vīrāiṣ paçubhir bahur bhavaḥ | ḡriyā çūlakāir ṭyamas tvā pṛta-
nyād ṭāpṛtas tubhyam ṭçapala ṛtyāya tiṣṭhatu z 7 z 2 z

For the first hemistich the suggested form seems good. In c yas tvā pṛtanyād would end the pāda well; but to end c thus would not divide the syllables of the second hemistich evenly. For āpṛtas I should incline to read ābhṛtas, and ṛtyāi for ṛtyāya; also sapāla might be possible. The import of the hymn is clear in the main, but the details are by no means certain. In the lower margin of f. 70a, below st. 2, is written vṛhaspatasūktah.

28. [f. 70b, l. 10.]

RV. 1. 106.

indrām mittrām varuṇam agnim ūtaye
mārutām çardho aditīm havāmahe | rathām na durgād va-
savas sudhānuvo
viçvasmān no añhaso niṣ pipartana | ta ādityā ā gata sa-
rvatāta-
ye bhūta devā vṛtratrūryeṣu sambhuvah rathām na durgād
vasavas sudhānavo vi-
çvasmān no añhaso niṣpipartana | avantu naṣ pitaras supra-
vācana uta de-
vī devaputre ṛtavṛdhā | rathām na durgād vasavas sudhā-
navo viçvasmā-
no añhaso niṣ pipartana | narāçāñsam vājinām vājayantām
kṣayadvīrañ
pūṣāñam sumnāir amahe | rathām na durgā z vṛhaspate
sadam in na suvāñ kṛ-
dhi çāñ yor yat te manurītām turīmahe | rathan na durgā
z indram kutsam vṛttra-
hañam çacīpatām kaṭe nivāḍha ḫṣir ahvad utaye | rathām
na durgād va-
[f. 71a] savas sudhānavo viçvasmān no añhaso niṣ pipar-
tana z devāñ no devy adi-

tin ni pātu devās trātā trāyatām aprayuçchan. tan no mittro
varuṇo mā-
mahantām aditis sindhuṣ pṛthivī uta dyāuḥ z 3 z

Read: indraṁ mitraṁ varuṇam agnim ūtaye mārutaṁ çar-
dho aditiṁ havāmahe | rathaṁ na durgād vasavas sudānavo
viçvasmān no añhaso niśipartana z 1 z ta ādityā ā gata
sarvatātaye bhūta devā vṛtratūryeṣu çāmbhuvaḥ | rathaṁ na
z 2 z avantu naṣ pitaras supravācanā uta devī devaputre
ṛtāvrdhā | rathaṁ na z 3 z narāçānsam vājinam vāja-
yantam kṣayadvīram pūṣanam sumnāir īmahe | rathaṁ na
z 4 z vṛhaspate sadam in naḥ sugaṁ kṛdhi çam̄ yor yat te
manurhitam tad īmahe | rathaṁ na z 5 z indraṁ kutso
vṛtrahaṇam çacipatīm kāṭe nibālha ṛṣir ahvad ūtaye | rathaṁ
na durgād vasavas sudānavo viçvasmān no añhaso niśipar-
tana z 6 z devāir no devy aditir ni pātu devas trātā trāya-
tām aprayucchan | tan no mitro varuṇo māmahantām aditis
sindhuṣ pṛthivī uta dyāuḥ z 7 z 3 z

In the top margin of f. 71a stands indraṁ mitraṁ dīvīśū and also apannāṣṭakam̄ta.

29. [f. 71a, l. 3.]

Q. 4. 33.

om̄ kutsa ṛ-
şih gāyatrīāñç chandah agnir devatā apan nā aṣṭau çucaye
viniyogaḥ
z .z om̄ apa naç çocucad agagne çucakad ā rayim | apa naç
çocuca-
d agham̄ | sukṣettriyām sughātuyā vasūyā ca yajāmahe |
apan naç ço-
çucad agham̄ | z pra yad bandhiṣṭa etām pṛasmākasaç ca
sūrayaḥ apa na-
ç çocucad agham̄ | pra yat te agne sūrayo jāyemahe pra-
ti vayam. apan naç ço-
çucad agham̄ | pra yad agne sahasvato viçvato yanti bhā-
navah apan naç çocu-

cad agham | tvām hi viçvatomukha viçvatas paribhūr asi
 apan naç çöçüca-
 d agham | dviṣo no viçvatomukhāti nāveva pāraya | apan
 naç çöçü-
 cad agham | sa nas sindhum iva nāvayāte parṣas svastaye
 apan naç çöçüca-
 d agham z 4 z

Read: apa naç çocucad agham agne çuçugdhy ā rayim | apa naç çocucad agham z 1 z sukşetriyā sugātuyā vasūyā ca ya-jāmahe | apa naç ^ ^ ^ z 2 z pra yad bhandiṣṭa eṣām prāsmā-kāsaç ca sūrayaḥ | apa naç ^ ^ ^ z 3 z pra yat te agne sūraya jāyemahi pra te vayam | apa naç ^ ^ ^ z 4 z pra yad agneḥ sahasvato viçvato yanti bhānavaḥ | apa naç ^ ^ ^ z 5 z tvam hi viçvatomukha viçvatas paribhūr asi | apa naç ^ ^ ^ z 6 z dviṣo no viçvatomukhāti nāveva pāraya | apa naç ^ ^ ^ z 7 z sa nas sindhum iva nāvayāti parṣā svastaye | apa naç çocucad agham z 8 z 4 z

The ms. corrects to *apa nah* in st. 8. We might retain *parsas* in 8b.

The anukramaṇī material prefixed may be read thus: kutsa
 ṛṣih | gāyatram chandah | agnir devatā | apa no aṣṭāu ḡucaye
 viniyogah. In Kātyāyana's Sarvānukramaṇī (ed. Macdonell, p. 9) the entry referring to RV. 1. 97 is apa no 'ṣṭāu ḡucaye
 gāyatram.

30. [f. 71a, l. 13.]

om̄ devaç çaraṇakṛtaç çaraṇā me bhavata
 prācyām
 diço gninā rājñādhyakṣeṇa yaçā bhūyāsam yasasam mā
 kṛṇuta
 cārum antrādam parā dvīṣantam sr̄ṇītaḥ | bhavata dakṣi-
 nayā di-
 ço indreṇa rājñā bhavata pratīcyā diço varuṇena rājñā
 bhavata udī-
 cyām diças somena rājñā bhavata dhruvāyā diço viṣṇunā
 rājñā bhava-

ta ūrdhvāyā diço vr̄haspatinā rājñā | bhavata uttamāyā di-
çaś prajāpatinā rājñā | bhavata paramāyā diçaś parameśthi-
nā rā-

[f. 71b] jñādhyakṣeṇa devāḥ caraṇṭaç caraṇā me bhavata
sarvābhyo ghyo īcānena rājñā-
dhyakṣaṇa yaçā bhūyāsam yaçasam mā kṛṇuta dviṣantam
sṛcṇītaḥ z

z 5 z anu 6 z

Read: devāç caraṇakṛtaç caraṇā me bhavata | prācyā diço
'gninā rājñādhyakṣeṇa yaçā bhūyāsam | yaçasam mā kṛṇuta
cārum antrādām parā dviṣantam ḡṛṇīta z 1 z devāç ° ° bha-
vata | dakṣiṇāyā diça indreṇa rājñā ° ° ° z 2 z devāç ° ° bha-
vata | pratīcyā diço varunena rājñā ° ° ° z 3 z devāç ° ° bha-
vata | udīcyā diças somena rājñā ° ° ° z 4 z devāç ° ° bha-
vata | dhruvāyā diço viṣṇunā rājñā ° ° ° z 5 z devāç ° ° bha-
vata | ūrdhvāyā diço vr̄haspatinā rājñā ° ° ° z 6 z devāç ° °
bhavata | uttamāyā diçaś prajāpatinā rājñā ° ° ° z 7 z de-
vāç ° ° bhavata | paramāyā diçaś parameśthinā rājñā ° ° °
z 8 z devāç caraṇakṛtaç caraṇā me bhavata | sarvābhyo digbhyo
īcānena rājñādhyakṣeṇa yaçā bhūyāsam | yaçasam mā kṛṇuta
dviṣantam ḡṛṇīta z 9 z 5 z anu 6 z

In the right margin of 71a stands ṣaḍṛtaṁ sūktam, seem-
ingly indicating this number; cf. Ppp. 2. 69. The word antrā-
dam does not fit this context very well: perhaps the clause
would be better written yaçasam mā kṛṇuta parā dviṣantam
ḡṛṇīta.

31. [f. 71b, l. 3.]

Q. 3. 16.

prātar agnim prātar indram havāmahe prā-
tar mittrāvaru-
ṇā prātar açvinā prātar bhagam pūṣanam vrahmaṇaspatin
prātas somam uta ru-
dram huvema | prātarjitarū bhagam ugram huvema vayan
putram aditer yo vidhartā |

Read: prātar agnīm prātar indraṁ havāmahe prātar mitrā-
 varuṇā prātar aćvinā | prātar bhagam pūṣaṇam vrahmaṇas pa-
 tim prātas somam uta rudraṁ huvema z 1 z prātarjitaṁ bha-
 gam ugraṁ huvema vayaṁ putram aditer yo vidhartā | ādhriç
 cid yam manyamānas turaç cid rājā cid yam bhagam bhaksity
 āha z 2 z bhaga pranetar bhaga satyarādho bhagemām dhi-
 yam ud avā dadan nah | bhaga pra no janaya gobhir aćvāir
 bhaga pra nr̄bhir nr̄vantas syāma z 3 z utedānīm bhagavantas
 syāmota prapitva uta madhye ahnām | utoditāu maghavant
 sūrye vayaṁ devānām sumatāu syāma z 4 z bhaga eva bha-
 gavān astu devas tena vayaṁ bhagavantas syāma | taṁ tvā-
 bhaga sarva ij johavīmi sa no bhagaś puraetā bhaveha z 5 z
 sam adhvārāyoṣaso namantu dadhikrāveva çucaye padāya | arvā-
 cīnām vasuvidaiṁ bhagam no ratham ivāçvā vājina ā vahantu
 z 6 z aćvāvatir gomatir na uṣaso vīravatis sadam uechantu
 bhadrāḥ | ghṛtaṁ duhādā viçvataś pravīṇā yūyaṁ pāta svasti-
 bhis sadā nah z 7 z 1 z

For *pravīnā* as given in st. 7 here TB and ApMB have *prapīnā* which may be intended by our ms.: but the reading of the ms. can stand.

32. [f. 71 b, l. 15.]

C. 4. 32.

yas te sadyo

vidhad vajra sāyaka saha ojaḥ puṣyad viçvam̄ manusam̄
 sāhyāma dāsa-

m̄ āryam̄ tvayā yujā vayam̄ sahaskṛtena sahasā mahīyasā |
 manyur indro

manyur evāsa devo manyur hotā varuṇo jātavedāḥ manyur
 viṣṭa īdate mā-

[f. 72a] nuṣīr yaṣ pāhi no manyo tapasā sajoṣāḥ | abhīhi
 manyo tapasas tavīryam̄ ta-
 pasā yujā vijīha sattīn. | amitrahā vṛttrahā dasyuhā ca
 viçvā va-

sūny ā bharā tvam̄ naḥ tvam̄ hi manyo abhibhūtyojās sva-
 yambhūr bhāso abhimāte-
 sāhāḥ viçvacarṣanīs sahuris sahiyān asmāsv ojaṣ pṛtanāsu
 dhehi |

abhāgas sann apa pareto asmi tava kṛtvā tavaviṣasya pra-
 cetāḥ tam̄ tvā manyo a-
 kratur jihīdāham̄ svā tanur bhalāvā na ehi | ayam̄ te assy
 upa mehy arvā-

ñ praticīnas suhure viçvadhāvam̄ | manu vajrin upa nā va-
 vṛtsu hanāva dasyū-

n uta podhyāpe | abhi prehi dakṣiṇato bhavā no dhā va-
 vṛttrāṇi jaṅghanā

ca bhūri | juhomī te dharuṇe madhvō agram ubhā upāñcu
 prathamā piveva z

z z z

Read: yas te sadyo 'vidhad vajra sāyaka saha ojaḥ puṣyad
 viçvam̄ anuṣak | sāhyāma dāsam̄ āryam̄ tvayā yujā vayam̄ sa-
 haskṛtena sahasā mahīyasā z 1 z manyur indro manyur evāsa
 devo manyur hotā varuṇo jātavedāḥ | manyum̄ viṣṭa īdate mā-
 nuṣīr yāṣ pāhi no manyo tapasā sajoṣāḥ z 2 z abhīhi manyo
 tapasas tavīryān tapasā yujā vi jahīha cātrūn | amitrahā vṛttrahā
 dasyuhā ca viçvā vasūny ā bharā tvam̄ naḥ z 3 z tvam̄ hi
 manyo abhibhūtyojas svayambhūr bhāmo abhimātiṣāhāḥ |

viçvacarşanis sahuris sahīyān asmāsy ojaś pr̄tanāsu dhehi z 4 z abhāgas sann apa pareto asmi tava kratvā taviṣasya pracetaḥ | tam̄ tvā manyo akratur jihīḍāham̄ svā tanūr baludāvā na ehi z 5 z ayam̄ te asmy upa mehy arvān̄ praticinas sahure viçvādāvan | manyo vajrinn upa na ā vavrtsva hanāva dasyūn̄ uta bodhyāpeḥ z 6 z abhi prehi dakṣiṇato bhavā no ḫdhā vṛtrāṇi jañghanaç ca bhūri | juhom̄ te dharuṇe madhvo agram̄ ubhā upāṇu prathamā pibeva z 7 z 2 z

In the top margin of 72a is yām̄ correcting tavīryaiṁ.

In st. 1a manyo as in the other texts seems a better reading but sadyo can stand. In 3a tavasas as in Ç. and RV. is much better and perhaps should be read here; tapasas might have been written through anticipation of tapasā in 3b. In 7b the ms. reading jañghanā ca may be considered as pointing to the jañghanāva of the other texts but with jañghanaç ca I have kept as close to the ms. as possible.

33. [f. 72 a, l. 10.]

Ç. 4. 23.

agner manve prathamasya pracetasas pāñcajanyasya
bahudhā ya-
m indhate viço-vi priçicimānsam īmahe sa no muñcatv
añhasaḥ sajātam̄
jātavedasam agnir vāiçvānaram vibhum̄ havyavāham̄ ha-
vāmahe sa no muñca-
tv añhasaḥ | yathā havyam̄ vahasi jātavedo yathā yajñam̄
kalpayasi
prajānan. | evā devebhyas sumati hy ā vaha sa no muñcatv
añhasaḥ | yāma-
n-yāmabhy apayuktam̄ vayiṣṭam̄ karman-karmatv ābhagam̄ |
agnim īde rakṣohanam̄
yajñavṛtam̄ ghṛtāhutam̄ sa no muñcatv añhasaḥ yenarşayo
balam idyota
yajā yanāsurānām ayajanta māyā | yenāgninā pañin̄ indro
[f. 72 b] jighāya sa no mañcatv añhasaḥ yena devā amṛtam̄ anv
avindan yenoṣadhi madhuma-

tīr akṛṇvan. | yenedam svar ābharam sa no muñcatv añhasah
 z yasyedam pradiçi
 yad virocate yaj jātam janitānyam ca kevalam stāumy
 açrim nāthito johavī-
 mi ma no muñcatv añhasah z 3 z

Read: agner manve prathamasya pracetasas pāñcajanyasya
 bahudhā yam indhate | viço-viçah praviçivānsam īmahe sa no
 muñcatv añhasah z 1 z sujātam jātavedasam agnim vāicvāna-
 ram vibhum | havyavāham havāmahe sa no ^ ^ z 2 z yathā
 havyam vahasi jātavedo yathā yajñam kalpayasi prajānan | evā
 devebhyas sumatim hy ā vaha sa no ^ ^ z 3 z yāman-yāmann
 upayuktam vahīṣṭam karman-karman ābhagam agnim īde |
 rakṣoḥaṇam yajñavṛdham ghṛtāhutaṁ sa no ^ ^ z 4 z yenarṣayo
 balam uddyotayan yujā yenāsurāṇam ayuchanta māyāḥ | ye-
 nāgninā pañin indro jīgāya sa no ^ ^ z 5 z yena devā
 amṛtam anv avindan yenāuṣadhir madhumatir akṛṇvan | ye-
 nedam svar ābharañ sa no ^ ^ z 6 z yasyedam pradiçi yad
 virocate yaj jātam janitānyam ca kevalam | stāumy agnim nā-
 thito johavīmi sa no muñcatv añhasah z 7 z 3 z

In st. 3c ihā might be read for hy ā as given above. In
 5c the ms. reading jīghāya does not give as good a meaning
 as jīgāya.

34. [f. 72b, l. 4.]

C. 4. 25.

vāyo savitur vidathāni manma-
 he yāv ātamanyūd viṣato ye ca rakṣataḥ yo viçvasya pari
 babhūvas tāu no mu-
 ñcatam añhasah

Read vāyos in pāda a, ātmanvad viçato yāu in b: it seems
 clear that for c we may read yāu viçvasya paribhū babhū-
 vathus. With these corrections the stanza differs from the
 Yajur Veda texts only in having viçato for their bibhṛto.

yayos saṁkṣātā varimāṇi pārthivā yābhyaṁ
rajo gu-
sthitam antarikṣam yayoh prayāṁ nānu saç canānuše tāu
no muñcatam añhasah

Read saṁkhyātā in a, and probably antarikṣe in b; we may leave gusthitam as yet another spelling of guṣpitam. In c read kaç canānače.

tava vrate ni viçamītve janāsas tvāiyate prehireate cittra-
bhānāu | divāṁ vāyo-
s savitā ca bhuvanāni yaçchatas tāu no muñcatam añha-
sah |

Read viçante in a, for b tvayy udite prerate citrabhāno. The simplest correction in pāda c is to read vāyus and yaçchatas; but vāyos of the ms. does suggest the Q form yuvāṁ vāyo, and with this we would read yaçchathas here.

pra sūmatim sam
mumatir vā ūtaye mahatsvāntāṁ matsaram mādayetām |
arvāg vāmasya prava-
tā ni yaçchatas tāu no muñcatam añhasah

For the first hemistich read pra sumatim savitar vāya ūtaye mahasvantaṁ matsaram mādayetām. | In c read yaçchatas.

rayim me pośāṁ savitota vāyus ta-
no jakṣivān savitāmuṣavāu | aveyakṣmatāṁ muhasmāsu
dhattān tāu no mu-
ñcatam añhasah

For pāda b we may read tanvo dakṣam ā suvatāṁ suçevāu; tanvo is closer to our ms. than tanū (as in Q.) and jakṣivān seems to have no place here. A good reading for pāda c is, I believe, yāv ayakṣmatāṁ maha asmāsu dhattam; otherwise begin the pāda with ayakṣmatāṁ.

apeto vāyos savitā ca duṣkṛtam upe ya-
kṣmarī sa

samitām sedatim. para sami hy ūrjā srjata mām balena tāu
no muñica-
tam añhasaḥ

Read vāyo in a; and for b I would read apa yakṣmaṇ
çimidām sēdhataṁ parā. In c read ūrjaya srjathaḥ sami.

upa çreṣṭhā nāçiṣo devayor dhvamanv asthiram |
stāuma de-
varī savitāram ca vāyum tāu no muñcatam añhasaḥ z 4 z

Read: upa creṣṭhā na açiṣo devayor dhāmann asthiran |
stāumi devam savitāram ca vāyum tāu no muñcatam añha-
saḥ z 7 z 4 z

35. [f. 72b, l. 16.]

Ç. 4. 27.

marutām ma-
manva adhi me vruvantu premām vojo vājasātāvantu | āsūn
iva suya-
mām bhūtaye te no muñcatv añhasaḥ | utsam akṣitām ya-
canti ye sadā ya vā
[f. 73a] siñcantu rasas oṣadhiṣu puro dadhe mārutah pṛṣṇimā-
tarām te no muñcatv añha-
saḥ | payo dhenunām rasam o ṣadhiñām yavas arvatām ka-
vayo ya invat.
saçmā bhavanti marutām dyonās te no muñcañtv añhasaḥ |
apas samudrād dvi-
vam ud vahanti divas pṛthivīm abhi yā srjanti | yadbhī-
çānām muru-
taç caranti te no muñcatv añhasaḥ ye kīlālāis tarpayantyo
ghṛtena ya vā va-
yo medasā samṣrjanti | ya içānā maruto varṣayanti te no
muñcañtv añhasaḥ |
yadid idām māruto mārutena yadi devā dāivenayajñīag
āraḥ

yūyam esiddhe vasavas tasya niṣkṛdhe te no muñcañtv
 añhasaḥ | tigmam anīkam
 vitatam sahasvam mārutam čavaḥ pṛtanāsu ugram stāumi
 māruto nāthite
 johavīmi te no muñcañtv añhasaḥ z 5 z anu 7 z

Read: marutām manve adhi me vruvantu premañ ḫvojo
 vājasātā avantu | ācūn iva suyamān ahva ūtaye te no muñcañtv
 añhasaḥ z 1 z utsam aksitañ vyacanti ye sadā ye vāsiñcanti
 rasam oṣadhiṣu | puro dadhe marutaḥ pṛcṇimātṛn te no ° °
 z 2 z payo dhenūnām rasam oṣadhiñām javam arvatām kavayo
 ya invatha | ḡagmā bhavantu marutaḥ syonās te no ° ° z 3 z
 apas samudrād divam ud vahanti divas pṛthivīm abhi yāḥ
 srjanti | ye adbhir īcānā marutaç caranti te no ° ° z 4 z ye
 kilālais tarpayanti ye ghrtena ye vā vayo medasā saṁsrjanti |
 ya īcānā maruto varṣayanti te no ° ° z 5 z yadid idam māruto
 mārutenā yadi devā dāivyenedrg āra | yūyam īcidhve vasavas
 tasya niṣkṛtes te no ° ° z 6 z tigmam anīkam vitatam sa-
 hasvan mārutañ čavaḥ pṛtanāsūgram | stāumi maruto nāthito
 johavīmi te no muñcañtv añhasaḥ z 7 z 5 z anu 7 z

The ms. suggests a punctuation after °siñcantu in 73a l. 1,
 and after añhasaḥ in 73a l. 5.

In st. 1b we might read with Q. premañ vājam, or perhaps
 predam ojo; the ms. reading might be a sort of confusion of
 the two. In 3b we might keep close to the ms. and read
 yavam, but javam is much better. In 7b Q. has ḡardhah,
 which may have been intended here for v and rdh are similar
 signs.

36. [f. 73a, l. 10.]

Q. 4. 26.

manve vām dyāvā-
 pṛthivi subhojasāu ye prathetās amitā yojanāni pratiṣṭhe
 hy ābha-
 bha vantam vasūnām te no muñcatam añhasaḥ | pratiṣṭhe
 ha babhūvathur vasūnām pra-

viddhe devī subhage utūdī dyāvāprthivī bhavatañ me syone
 te no muñca-
 tam añhasaḥ ye prāutyā bibhṛto ye manuṣyā ye mṛtam
 bibhrato ye haviñṣi |
 dyāvāprthivī bhavatañ me syone te no muñcatam añha-
 saḥ | yatra ḡriyā
 bibhṛto ye vanaspatīn yaylor vām viçvā bhuvanāny antaḥ
 dyāvāprthivī
 bhavatañ me syone te no muñcatam añhasaḥ ye kīlālāis
 tayañto ye ghṛte
 yābhyām narte kiñ cana çaknuvanti | dyāvāprthivī bhava-
 tam me syone te
 [f. 73b] no muñcatam añhasaḥ asamītāpaya svatapasā huve
 vām urvī gabhīre kavi-
 bhin namasye | dyāvāprthivī bhavatañ me syone te no
 muñcatam añhasaḥ ye
 na medam abhiçocati yena vā yena kṛtam pāuruṣeyam na
 dāivyam stāumi
 dyāvāprthivī johavīmi te no muñcatam añhasaḥ z i zz

Read: manve vām dyāvāprthivī subhojasāu ye 'prathetām
 amitā yojanāni | pratiṣṭhe hy abhavatañ vasūnām te no muñca-
 tam añhasaḥ z 1 z pratiṣṭhe ha babhūvathur vasūnām pra-
 viddhe devī subhage urūci | dyāvāprthivī bhavatañ me syone
 te no ° z 2 z ye srotyā bibhṛto ye mānuṣyān ye 'mṛtam
 bibhṛto ye haviñṣi | dyāvā ° z 3 z ye usriyā bibhṛto ye
 vanaspatīn yaylor vām viçvā bhuvanāny antaḥ | dyāvā ° °
 z 4 z ye kīlālāis taripayatho ye ghṛtena yābhyām narte kiñ
 cana çaknuvanti | dyāvā ° ° z 5 z asamītāpē sutapasā huve vām
 urvī gambhīre kavibhir namasye | dyāva ° z 6 z yena medam
 abhiçocati yena vā yena kṛtam pāuruṣeyam na dāivyam |
 stāumi dyāvāprthivī johavīmi te no muñcatam añhasaḥ z 7
 z 1 z

In 6a we might accept the ms. reading svatapasā, but the
 ms. probably has merely a faulty writing: we might also con-
 sider svatavasā.

37. [f. 73b, l. 5.]

C. 4. 28.

bhavāçarvāu manve vī tasya vittam yaylor vām yad idam
vitiṣṭhate | yāv āiṣāte
dvipado yaç catuṣpadas tāu no muñcatam añhasah yor
abhyadhva ubha yad yāure ci-
d yāu vitatāv iṣabhr̄tāmm amiṣṭhāu | bhavāçarvā bhavatām
me syonāu tāu no muñca-
tam añhasah yaylor vadhan vāpapadyate kiñ canāntan de-
veṣu uta mānuṣe-
ṣu bhavāçarvāu bhavatām me syonāu tāu no muñcatam
añhasah yāv ārebhathe ba-
hu sākam ugrāu pra cetasyarāṣṭram abhibhāñ janeṣu | bha-
vāçarvāu bhavatām
me syone to no muñcatam añhasah sahasrāksāu vṛtrahāñā
huve vām dūre-
hetī sunemī ugrāu | bhavāçarvāu bhavatām me syonāu tāu
no muñcatam añha-
saḥ z z yaṣ kṛtyākṛd yātudhāno mahalo ni tasmin yaha-
tam a-
dhi vajām ugrāu | bhavāçarvāu bhavatām me syonāu tāu
no muñcatam añhasah
adhi me vrūtam pṛtanāsa ugrāu saṁ vajreṇa srjatām yaṣ
kimīdi |
stāumi bhavāçarvāu nāthito jahavīmi tāu no muñcatam
añhasah z

Read: bhavācarvāu manve vām tasya vittam yayor vām yad
 idam vitiṣṭhate | yāv iṣṭhe dvipado yā catuṣpadas tāu no muñca-
 tam anhasaḥ z 1 z yayor abhyadhva uta yad dūre cid yāu vitatāv
 iṣubhṛtam asiṣṭhāu | bhavācarvāu bhavatam me syonāu tāu ° °
 z 2 z yayor vadhanā nāpapadyate kiñ canāntar devesūta mā-
 nušeṣu | bhavācarvāu ° ° ° z 3 z yāv ārebhāthe bahu sākam
 ugrāu pra ced asrāṣṭam abhibhām Janeṣu | bhavācarvāu ° ° °
 z 4 z sahaṣrāksāu vrtrahānā huve vām dūreheti stuvann emy

ugrāu | bhavāçarvāu z 5 z yaś kṛtyākṛd yātudhāno ṭma-
halo ni tasmin ṭyahatam adhi vajram ugrāu | bhavāçarvāu
z 6 z adhi me vrūtam prtanāsūgrāu sam vajreṇa srjatam
yaś kimīdī | stāumi bhavāçarvāu nāthito johavīmi tāu no muñ-
catam añhasaḥ z 7 z 2 z

In st. 5 b it does not seem that our ms. presents a variant in its sunemī. In 6 b dhattam as in Ç. is the only plausible suggestion; adhi seems to improve the pāda.

38. [f. 73 b, l. 17.]

Ç. 4. 29.

manve varṇ mitrāvaruṇāv ṛtāvṛdhāu satyojasāu
dṛhyā-

ṇī yo nirete yāu satyāvānam avatho haveṣu tāu no muñ-
catam añha-

[f. 74 a] saḥ | satyojaso dṛhvāṇī yo nidethe pra satyāvānam
avatho have-

su | yāu gaçchato nṛcakṣasa āpabhruṇā sutam tāu no muñ-
catam añhasaḥ |

yav ṛṅgirasom atho thāv agasti mitrāvaruṇā jam atrim |
yāu kaçya-

pam atho yāu vasiṣṭham tāu no muñcatam añhasaḥ | yāu
bhāradvājam avatho

vadhyadhvam viçvāmitram varuṇa mitra kutsam yāu kakṣī-
vantam avataḥ prota ka-

ṇvam tāu no muñcatam añhasaḥ yāu dyāvāsyam avatho
yāu gaviṣṭhiram mi-

ttrāvaruṇā pumīḍham attrim | yo vimadām avathas sapta-
vaṣṭhim tāu no mu-

ñcatam añhasaḥ yo medhātithim avato yāu triçokam mitrā-
varuṇā u-

çanam kāvyū || yāu mudgalam avatho gāutamam ca tāu no
muñcatam añhasaḥ ya-

yo rathas satyavartmarajjuraçmir mithuyā carantim abhi-
yāti dūṣayan.

stāumi mitrāvaraṇā nāthito johavīmi no tau muñcatam añ-
hasah z

z 3 z

Read: manve vām̄ mitrāvaraṇāv ṛtāvṛdhāu satyāujasāu dru-
hvaṇo yāu nudethe | yāu satyāvānam̄ avatho haveṣu tāu no
muñcatam añhasah z 1 z satyāujasāu druhvaṇo yāu nudethe pra
satyāvānam̄ avatho haveṣu | yāu gacchatho nṛcakṣasā babhrūṇā
sutam̄ tāu ^ ^ z 2 z yāv aṅgirasam̄ avatho yāv agastim̄ mitrā-
varaṇā jamadagnim̄ atrim̄ | yāu kaçyapam̄ avatho yāu va-
siṣṭham̄ tāu ^ ^ z 3 z yāu bharadvājam̄ avatho yāu vadhyra-
çvām̄ viçvāmitraṇā varuṇa mitra kutsam̄ | yāu kakṣīvantam̄ ava-
thaḥ prota kañvam̄ tāu ^ ^ z 4 z yāu çyāvāçvam̄ avatho yāu
gaviṣṭhiram̄ mitrāvaraṇā purumiḍham̄ atrim̄ | yāu vimadam̄ ava-
thas saptavadhṛim̄ tāu ^ ^ z 5 z yāu medhātithim̄ avatho yāu
triçokam̄ mitrāvaraṇā uçanām̄ kāvyam̄ yāu | yāu mudgalam̄
avathaḥ prota gotamām̄ tāu ^ ^ z 6 z yayo rathas satyavar-
tmarjuraçmir mithuyā carantam abhiyāti dūṣayan | stāumi
mitrāvaraṇā nāthito johavīmi tāu no muñcatam añhasah
z 7 z 3 z

The ms. suggests a colon after nirete in f. 73b, l. 17, and one after añhasah in f. 74a, l. 9. In the top margin of f. 74a
še is written above (nide)the.

In 1b and 2a druhvaṇo has seemed the most probable reading but the reading of TS., MS., and KS. is rather against it; they have satyāujasā drñhaṇā (MS. durhṛṇā) yañ nudethe. In 2c perhaps babhrūṇām̄ would be a better reading.

39. [f. 74a, l. 12.]

Q. 4. 24.

indrasya manve çāçvad̄ yasya manvire vṛttraghna
stāumā upa memā
aguḥ yo dāçuṣas sukṛto havam̄ ethā sa no muñcatv añha-
sah yaç carşa-
nipra carṣanī svarvid̄ yasya grāvāṇaś pravadanti nṛmne
yasyādhva-

Read: indrasya manve çağvad yasya manvire vṛtraghna
stomā upa mema āguḥ | yo dāçusas sukrto havam eyät sa no
muñcatv aňhásah z 1 z yaç carşanipraç carşanıh svarvid yasya
grāvāñāśpravadantı nr̄mṇam|yasyādhvrasasaptahotāmadhucyt
sa no ° ° z 2 z ya ugrāñām ugrabāhur yayur yo dānavāñām
balam āsasāda | yena jitās sindhavo yena gāvas sa no ° ° z 3 z
yasya vaçāsa ḫsabhbāsa ukşapo yasmāi miyante svaravas svar-
vide | yasmiñ çukraş pravartate vrahmacumbhitas sa no ° °
z 4 z yasya juştim̄ sominah kāmayante yañ havanta işuvantam̄
gaviştāu | yasminn arkaç çicriye yasminn ojas sa na ° ° z 5 z
ya uttamaş karmakrtyāya jajñe yasya vīryam̄ prathamasyānu-
buddham | yenodyato vajro bhyāyatāhīm sa no ° ° z 6 z yas
sañgrāmāñ nayati sañ yudhe vaçı yañ puştāni saṁsṛjati dva-
yāni | stāumindram̄ nāthito johavimi sa no muñcatv aňha-
sah z 7 z 4 z

In st. 2b I have followed Q. in reading *nṛmṇam*, but *nṛmṇe* as in the ms. seems possible. In 3a I have inserted *yayur*, following Q. In 4c Q. has *yasmāi* *çukraş* *pavate* which is better than our text at least in meter. At the end of f. 74a

l. 19 the ms. would seem at first sight to give havabu but I do not believe that the scribe intended that.

40. [f. 74b, l. 4.]

çunam vātmān a
 pākaromi çunam badhnāmi tāmbhyām āgreṇa vrahmaṇā
 havis tasmiṇī jā-
 gara kaç cana | bāhum vatsam upanayam pātre gām duhann
 avravīt. arıştam
 vrahmabhyo haviḥ çivam kṛṇotu kaçyapah yatras tiṣṭhanti
 sukṛtasya lo-
 ke trayo tīkācā trīṇi cīrṣāny eṣām trayas tiṣṭhanti pra-
 grhyā
 kumbham yathā haviḥ kaçyapum yathāte satyāt sambhūto
 vadati taṇḍulā-
 t kṣīrāvapam ṛṣir vrahmatyāgreṇam ni ced etu kaçyapa
 ṛtumukhe
 candra bhāgāś pātrām odanam uddharāt. prāpartu vrahmāṇo
 havi-
 r yathā vedena kaçyapa | ye bhūtāny amṛjanti ye bhūtāny
 akalpa-
 yan. | sarvasya vidvān adhvaryuh ṣaṇṇām bhavati kaçyapa | ci-
 vāpo vatsekhyāç çivā bhavantv oṣadhlī vāto vatsedyas
 kaçyapaç çiva
 çivam tapatu sūryah z z iti atharvaṇapāippa-
 lādaçākhāyām caturthaś kāṇḍas samāptāḥ z z
 kāṇḍaḥ z 4 z

Read: çunam vatsān upākaromi çunam badhnāmi tantyām |
 āgrayaṇam vrahmaṇā havis tasmiṇī jāgara kaç cana z 1 z bā-
 hum vatsam upanayan pātre gām duhann avravīt | arıştam
 vrahmabhyo haviḥ çivam kṛṇotu kaçyapah z 2 z trayas tiṣṭhanti
 sukṛtasya loke trayo tīkācā trīṇi cīrṣāny eṣām | trayas ti-
 ṣṭhanti pratigrhya kumbham yathā haviḥ kaçyapo yatāte
 z 3 z satyāt sambhūto vadati taṇḍulān kṣīra āvapam | ṛṣir

vrahmabhya āgrayaṇam ni ced etu kaṣyapaḥ z 4 z ṣtumukhe
candra bhāgāś pātrām odanam uddharāt | prāpantu vrahmāṇo
havir yathā vedena kaṣyapaḥ z 5 z ye bhūtāny amṛjanta ye
bhūtāny akalpayan | sarvasya vidvān adhvaryuḥ ṣaṇṇām bha-
vati kaṣyapaḥ z 6 z cīvā āpo vatsebhyaç cīvā bhavantv oṣa-
dhiḥ | vāto vatsebhyaṣ kaṣyapaç cīvām tapatu sūryaḥ z 7 z 5 z
anu 8 z

ity atharvāpi pāippalādaçākhāyām caturthas kāṇḍas samā-
ptaḥ z z kāṇḍaḥ 4 z

In st. 1d I have wondered if kaṣyapaḥ might stand at the end. In 3d yatāte is given as being very close to the ms., but yacchāte might be considered as a possibility. In 4d ni codayatu is in some respects much better than ni ced etu; but feeling rather uncertain about the entire hymn I have not ventured to depart so far from the ms. In 5c prāpantu would seem to be an a-aorist from pra+āp, but prapāntu might be considered as a possibility.